

America

APRIL 30, 1949

Vol. 81, Number 4

A CATHOLIC REVIEW OF THE WEEK

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in Jerusalem

The Pope

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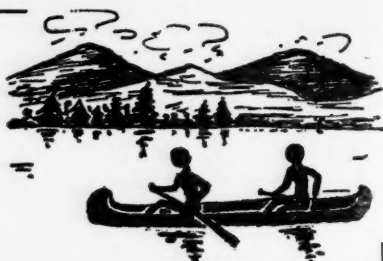
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The Irish Republic

"The uprising has ended in dismal failure." That was AMERICA's report thirty-three years ago on the Irish rebellion of Easter week, 1916. Ten days after the proclamation of the Irish Republic on the steps of the General Post Office in Dublin that Easter Monday morning, the Post Office was a gutted wreck, the signatories of the proclamation had been court-martialled and shot, the other leaders of the revolt had been thrown into jail, and General Maxwell could report to London that the incident had been closed. The dream of yet another Irish dreamer had been shattered on the unyielding rock of British power. "But, O wise men, riddle me this: what if my dream come true?" That was Pearse's question in his poem and apologia, *The Fool*. Was Pearse's folly wiser than the counsels of King, Lords and Commons? Did Pearse foresee General Maxwell? For without General Maxwell and his wholesale slaughter of the Irish leaders Easter Week could well have been a failure. He turned popular condemnation of the rebellion into popular fury against England. The King, Lords and Commons are two wars and thirty-three years wiser now; and when the historic proclamation was read again last Easter Monday in the place where Pearse once stood, the King and his First Minister and the heads of the nations of the British Commonwealth sent their congratulations. Only in the six separated counties of the northeast was there a smoldering resentment. Perhaps Orange bigotry saw the handwriting on the wall. British statesmanship has yet one more step to take to undo an ancient wrong and show itself worthy of the new spirit that inspires the growing unity of the West.

Health legislation coming up

Undismayed by failure to win Congressional action on other features of his "Fair Deal" program, President Truman is determined to press for the enactment of compulsory health insurance. So he assured a delegation of labor leaders on April 14, indicating that he would go over the head of Congress, appealing directly to the people. The Administration's multi-billion-dollar omnibus health program, to be financed by a payroll deduction on all salaries up to \$4,800 a year, will offer free comprehensive medical, dental and nursing care as an extension of the principle of social security. The day before the President repeated his determination to invite the expected congressional rejection of his program, a Republican bill, sponsored by Senators Taft, Smith and Donnell, had been introduced. Asserting that it is the right and role of Congress to relieve the deficiencies of the States, "who have the primary responsibility for health, welfare, education and housing," the sponsors propose a five-year program costing two billion dollars. Federal funds would be made available, to be matched on a 50-50 basis by States, localities and hospitals, to improve facilities and provide services for persons unable to pay the costs of medical care. Other grants would subsidize medical schools. A bi-partisan measure was introduced on March 30 to stimulate the growth of voluntary hospitalization plans by offering Federal money to help pay the insurance

CURRENT COMMENT

premiums of all who cannot afford the costs of voluntary programs. Three Democratic Senators, headed by Mr. Hill of Alabama, were joined by two Republicans in sponsoring the legislation. Washington observers doubted that the crowded calendar of Congress—and previous time-wasting—would allow enough time for action on any health legislation this session. Unless, of course, "Give 'em hell!" Harry musters all his forces for a test.

Counsel on health legislation

In the drafting of Senator Hill's bill the American Hospital Association, Dr. Paul Magnuson, chief medical director of the Veterans' Administration, and Dr. G. C. Engel, president of the Pennsylvania Medical Society, cooperated. Counsel on the social philosophy, policy and programming of health legislation was offered by three Catholic organizations in a statement released April 18. The Bureau of Health and Hospitals (NCWC), the National Conference of Catholic Charities and the Catholic Hospital Association declare:

It is the business of society through private and voluntary associations as well as through public agencies to see to it that the necessary means are available for the social welfare of the individual. It is not, however, the business of the State to assume all the functions of society, nor to relieve the individual of his own responsibility and deprive him of his freedom of choice.

The statement of the three Catholic organizations points to the social principle of "subsidiary function" which places chief responsibility in medical care "on voluntary associations and private initiative without, however, excluding government financial support." Government financial support for the program they propose would amount to \$2 billion in additional taxes. The money would be spent for the increase of medical facilities and personnel and for an income-tax deduction up to \$75 a year to be permitted subscribers to voluntary medical care plans. The suggestions will be analyzed more fully in future issues of AMERICA. Counsel will happily no longer be confused by the National Physicians Committee. The signal for the unlamented demise of the largest spending lobby in Washington was a valedictory editorial in the *AMA Journal* of April 2 which closed with the significant—and welcome—employment of the pluperfect tense: the National Physicians Committee "has had the approval of the House of Delegates of the American Medical Association."

Alcoholism in industry

Since our article on "Excessive drinking vs. industry" (AM. 3/19), it comes to light that at least two large corporations have been quietly going about tackling the problem. Du Pont de Nemours & Co. states that it has had remarkable success in working with the Alcoholics Anonymous program. Since the company recognized alcoholism as an industrial disease back in 1943 and began to treat it as a health problem, it estimates that it has saved the lives of 180 employees. And the Consolidated Edison Company, since the beginning of 1947, has recognized alcoholism as a basis for retirement through disability. It does so, says the company's medical-program supervisor, Dr. John J. Wittmer, because he is convinced that alcoholism is really a disease. There is some divergence of opinion operating behind these two plans, however. The Edison Company will retire a man who cannot stop drinking and pay him the usual disability benefits. The du Pont medical director, Dr. George H. Gehrmann, who won't fire a man because he is alcoholic, says that if he cannot stop drinking, then the sooner he is fired the better. The wisdom of insisting too much on alcoholism as a disease, as Consolidated Edison does, may be questioned. Sometimes it undoubtedly is a disease; other times the only thing diseased may be the will. The heartening thing is that industry, in the instance of these two corporations, is not blind to this problem in industrial relations. In helping such men to become good employees again, the companies are also helping them to become good citizens.

Costly confusion on the Atlantic Pact

The way Congress is addressing itself to the several questions of high policy which are mingled with the Atlantic Pact is anything but reassuring. After a single day's "discussion," with only 272 out of its 434 members present, the House of Representatives voted to ladle out \$15.9 billions for military expenditures. It merely gave a nod to the Appropriations Committee's bill, which had received no more than perfunctory consideration in that Committee. Chairman Clarence Cannon (D., Mo.) treated a quorum of sixty members to a talk which, as described by Hanson Baldwin, New York Times military editor, "for sheer political demagoguery and military claptrap would be hard to equal." Mr. Cannon combined rampant nationalism with the "new isolationism" in proclaiming his amateurish strategy of sending only the soldiers of our allies "into the holocausts instead of send-

ing our own boys," while relying entirely on long-range bombing by the U. S. to annihilate "Moscow and every other city in Russia . . . within one week after the war starts." His Committee spurned the advice of the House Military Affairs Committee. It apparently left idle its new accounting equipment when it simply increased the President's budgetary proposals of \$15.3 billion by \$600 million to cover its own addition of \$786 million for the Air Force. This "war of annihilation by bombing," of course, reveals a blindness to the paramount purpose of war—to restore peace to peoples. The Kremlin would gladly subsidize Congressmen to talk that way so as to "prove" that our aims are "imperialist" and "aggressive." Senator Taft, no demagogue, fell into the same trap a couple of weeks ago on the "Meet the Press" radio program. The Senator is "not sure the Pact isn't aggressive." Has he met a single responsible statesman from an Atlantic Pact country who wants war? Or is he merely being "different" and unwittingly very helpful to the Cominform? The Soviet delegation to the UN can now cite a responsible member of Congress to show that the Pact violates the UN Charter.

What we expect of Congress

At least since the Legislative Organization Act of 1946, both houses of Congress have been adequately staffed to get whatever information they need to work out coherent policies in both the domestic and foreign fields. The present confusion in the field of foreign policy must be due either to the failure of committees to use the staffs they have, or to their having recruited incompetent staff assistants. Whatever the cause, what we have a right to expect of Congress during this twilight hour between peace and war is 1) a statesmanlike understanding of the cooperative political policy of the Atlantic Pact, i.e., to contain Russian expansionism, 2) an informed concept of the new military strategy, including provision for arming our allies, which we are only now adopting to achieve our political aims, 3) insistence on a military budget which is both adequate and economical, and 4) serious study of the probable impact on our national economy of whatever military spending is considered necessary—not in a "peacetime" but in a "cold war" budget. The question is being asked today: Is the Atlantic Pact supposed to lessen the danger of war or not? If so, why cannot military expenditures deemed necessary by the President before the Pact was signed now be reduced sufficiently to enable us to arm our allies without increasing our total bill for preparedness? If the Pact does not lessen the danger of war, if it inevitably brings the danger closer, should not our military expenditures be increased and taxes, consequently, raised to meet them? So far no one, either in Congress or in the Administration, seems to have faced this dilemma squarely. Let's decide what we are facing, and like the Founding Fathers of this nation, take measures "adequate to the exigencies" of the hour. Otherwise we may find that we have wasted a lot of money without really accomplishing our purpose—to avert war if we possibly can, and to be ready for it should it come.

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National economic conference

Some thoughtful people in both labor and management are giving serious consideration to Senator O'Mahoney's recent proposal for a national economic convention. Convinced for some time now that the capitalistic system must, as the price of survival, eliminate the boom-bust cycle, the Senator is aware that the Government cannot and, even if it could, should not do the job alone. He knows that decisions on wages and prices in the private sector of the economy have an important effect on general economic conditions. He knows equally well that under the present set-up there is no instrumentality at hand whereby labor and management, even if so minded, can harmonize their decisions on wages and prices with national economic policy. The Senator believes that a national economic convention, attended by representatives of business, labor and agriculture, would provide such an occasion of Wool Manufacturers at their annual meeting instrumentality. That is what he told the National Assn in Manhattan April 14. He reminded his audience that the idea is not new. In its final statement in 1941 the Temporary National Economic Committee recommended the calling of a national industrial conference, and some business and agricultural groups then approved of the plan. More recently, Senator Ralph E. Flanders, himself a former businessman, and President William Green of the AFL called for a meeting of farm, labor and industry spokesmen "to consider long-range policies affecting the national economy." It seems to us that this proposal is not just another commendable idea. It is an essential reform that we cannot neglect without jeopardizing the future of our economic system.

Lawyers defend closed shop

In a report submitted April 10 to Robert P. Patterson, head of the group, the highly competent committee on labor and social legislation of the New York City Bar Association recommended that the Federal ban on the closed shop be repealed. Though insisting that it was not a proponent of the closed shop, the committee argued pragmatically that the action of the 80th Congress outlawing this type of union security had "created turmoil" in industries in which the closed shop had long been an established institution. As a substitute for the absolute ban on the closed shop, the lawyers proposed judicious regulation. They advocated a law which 1) will protect admission to membership "without unreasonable restraints," and 2) will furnish protection against loss of jobs "through arbitrary or unjustified expulsions." This position coincides exactly with the conclusions—though not with the reasoning—defended by Father Masse and Professor Anrod in their proposals for a new labor law (Am. 2/19, pp. 540-542; 2/26, pp. 567-568). These conclusions can be considered as infringing on the "right to work" only on the assumption that the right to work is devoid of all social implications. They can be regarded as violative of the rights of unions only by those who believe either that unions are purely private organizations, or that, though affected with a public interest, they are fully competent, without any state supervision, to

manage their own affairs. Somewhat inconsistently, the committee recommended that the States be permitted to prohibit the closed shop to whatever extent they deem advisable. A ban on the closed shop which creates turmoil in industry will create turmoil whether imposed by Washington or by the States.

Liberals' dilemma

Recommended reading for the happily dwindling number of liberals who still cherish the illusion that they can do business with our native Communists and fellow-travelers are two recent magazine articles. In the N. Y. *Times Magazine* for April 17, Sidney Hook, professor of philosophy at New York University, presents a masterly psychological study of the fellow-traveler, and a solemn warning against his wiles.

Fellow-travelers are an important part of the communist system of transmission belts by which attitudes favorable to the Soviet Union are carried to all layers of the population. They are absolutely essential for the strategy of infiltration into the commanding places, such as advisory and policy-making posts of professional organizations, trade unions, organs of public opinion, and—when possible—governmental services.

How one got into an organ of public opinion is revealed by Dorothy Thompson's "How I was duped by a Communist," in the April 16 *Saturday Evening Post*. The columnist courageously and candidly confesses how she was victimized during four critical war years by one Hermann Budzislowski. "For four years I employed, in a position of some confidence, a man whom I now know to be a Communist." We confess to reluctant admiration of Mr. B's "Operation Innocence." He became research assistant to a writer whose effect on American public opinion has been considerable. For Miss Thompson he read and digested domestic and foreign publications and reported on their contents. He clipped significant articles and news stories. Eventually his employer "came to see that I was being briefed from an extremely slanted position . . . the net effect of which would give a totally distorted picture of facts and of public reactions." The story makes fascinating, if frightening, reading. We pray it may be fruitful of greater vigilance on the part of other commentators and columnists.

Two-front action for Mindszenty

The State Department's strongly worded protests to Hungary, Bulgaria and Rumania on April 2 indicated that our top officials take seriously the three nations' breaching of the peace treaties. The U.S. Delegation to the UN does not seem to feel the same concern over the fact that the Soviet satellites have likewise contravened the UN Charter. On April 19, U.S. spokesman Benjamin V. Cohen denounced the communist regimes but cautioned the Assembly against "any hasty action." At present writing the U.S. Delegation wants Assembly action deferred until next fall, contenting itself now with supporting action by the big Powers under the Allied peace treaties with Hungary and Bulgaria. If the UN is competent to handle the cases of Cardinal Mindszenty and the

Bulgarian pastors—and only the Soviet bloc denies that it is, though the Dutch would like the International Court to declare so formally—then we see no reason for marking time while action is taken under the peace treaties. We have already registered our disapproval of the latter approach (AM. 2/26, p. 558). At every step the Soviet veto will loom forbiddingly. It bids fair to be Berlin all over again. However, since the U.S. seems determined to try it, we suggest a compromise. The persecution of religion in the Iron Curtain countries is as much a violation of the Charter as it is of the peace treaties. Selden Chapin, American Minister to Hungary, described it well in a radio interview on Easter Sunday:

The drive against religious leadership in Hungary is not an isolated purge. It's part of a carefully calculated campaign of religious persecution in all communist-dominated countries. . . . Second, it isn't just an attack on the churches, *but on all free institutions.*

Nothing but the most complete airing of the situation by the Assembly has a chance of persuading the Soviets to desist. We therefore suggest that the persecutions be taken up simultaneously by the Big Three under the peace treaties, if they insist on this procedure, and by a UN investigating committee after full discussion by the plenary Assembly. And we suggest that in the Assembly the U.S. Delegation exert to the full that moral leadership in defense of the fundamental freedoms which our country is forever claiming.

Italian land reform

Early on Easter Sunday morning—the happiest Easter, according to reports, Italians have known for many a year—Premier Alcide de Gasperi announced the Government's long-awaited plan for land reform. Less drastic than the demagogic proposals of Italy's noisy communist minority, it has a much better chance of success. All told, a minimum of 3 million acres will change hands. Some of this land now belongs to the State and to municipalities, but most of it is owned by the 8,000 private landowners with individual holdings in excess of 250 acres. As was to be expected of the de Gasperi Government, the plan for land redistribution respects both the demands of justice and the hard realities of economics. A minimum of 120,000 peasant families will get the land to which they are entitled in social justice, but they will get it on terms which are fair to the present owners and which promise no appreciable drop in over-all production. There will be no repetition of the reckless redistribution schemes in certain other countries where neither the peasants nor the population as a whole benefited from the change. For a short period of time the present owners are permitted to give or sell their excess acreage to their tenants, or to lease it to them on a long-term basis. At the end of this period of grace a state agency will buy all the excess land not yet distributed and apportion it among the peasants. It will extend to them the necessary credit and in other ways, including the establishment of cooperatives, help them to make a good start.

The cost of the program, which will do much to check the spread of communism among Italy's large rural proletariat, has been estimated at \$870 million. Even if the Government gets none of its investment back, that is a low price to pay for such a constructive and necessary reform.

Negro equality in schools

On April 16 a petition was made public which had been recently offered to the Atlanta Board of Education by a group of prominent Negro citizens of that city. The petition was drawn up by the Metropolitan Atlanta Parents Council and the Citizens Committee for Educational Opportunity. It requested that the Board of Education "establish and maintain educational facilities and services for Negroes equal in all respects to those offered to all other children from public funds." Existing inequalities were recited. In Atlanta public schools, less than one-half was spent per Negro child of what was spent per white child, and 85 per cent of the Negro children were offered only half the normal school time during 1947-48. There were other gross inequalities in buildings, equipment and supply of State-approved teachers. No plea was made for departure from the separation of whites and Negroes in the schools, for the simple reason that the "separate but equal" facilities which the petitioners demanded will, by the very nature of the case, lead to such a departure. This has already been made plain on the university graduate level. Speaking on April 13 to top officials of forty-six leading Southern colleges and universities, Dr. George F. Zook, chairman of the President's Advisory Committee on Higher Education, noted the "growing sentiment against segregation" in the field of education. It had been condemned in no uncertain terms by the President's Committee. Dr. Zook congratulated the colleges and universities for the advance they had already made in this matter, and urged them to take the lead. When a movement is logically and historically inevitable, it would seem to be only common sense for educational institutions, of whatever locality or nature, to take a leading rather than a following position.

Negro equality in armed services

Opportunities for Negroes in all branches of the armed services were opened up by Louis Johnson, Secretary of Defense, in a directive issued by him on April 20. From now on their work is not to be confined to merely "house-keeping" or administrative tasks, but may be exercised in any unit where the individual is personally qualified to serve. Segregation was not abolished by the Secretary, but a clear policy was announced of "equality of treatment and opportunity for persons in the armed services without regard to race, color, religion or national origin." In the atmosphere of such a declared policy, as in the atmosphere of educational equality, practices designed to create harmful discrimination against American citizens, for racial reasons, are bound to work out their own abolition.

WASHINGTON FRONT

Villanova, Pa. For the past three days, as I write, the Catholic Association for International Peace has been having its annual meeting here at Villanova College, conducted by the Augustinian Fathers.

It has been a new type of convention for the Association. Instead of the usual terrifying three days of three-hour meetings three times a day, at which those who attend sit stupefied under a barrage of read papers, with never a chance to discuss or talk back, the meeting resolved itself into a workshop, in the sessions of which everybody took part and had a say. The general public was not invited to, or even advised of the existence of, the sessions. Those who attended were teachers, writers, students, journalists, lawyers, publicists.

A worksheet for the sessions had been prepared in advance, divided into fifteen parts, representing an analysis of the problems of U. S. foreign policy for peace all over the world. Sectional meetings were held mornings and afternoons, composed of committees of the Association itself: the World Order, Juridical, Ethics, Economics, Inter-American, African, Asian, European Committees.

The main objective was to formulate a coherent and consistent American foreign policy and the terms under which Catholics everywhere can cooperate with it. For this purpose, at the end of each morning, and each evening, the whole group convened to hear of the progress made by each section. Thus there was the opportunity for each section to show how the conclusions of the other sections must be modified by its own conclusions in the interests of an integrated whole.

What the members favored: the United Nations, but greatly strengthened in its structure for more efficient action, including more power for the General Assembly; the Marshall Plan and ECA; the North Atlantic Pact and the Inter-American Pacts of Rio and Bogotá; a United Europe, with Russia and her satellites, if possible, but without them, if necessary; a more coherent and fair treatment for China, in accord with our traditional friendship; a new colonial philosophy; a Germany and Austria, newly ordered within, and integrated anew as peaceful members of the family of nations; acceptance of the Christian idea of action for the common good.

What the members condemned: aggressive war, of course; imperialism, economic and political; irresponsible and unsocial capitalism; vacillating conduct toward China; colonialism, in the old, bad sense; the Soviets' attempt to sabotage not only the United Nations but also the prosperity of both Europe and Southeast Asia.

The detailed wording of these aims caused lively discussions. The attitude of the discussants toward each other was what Chesterton somewhere said should be a Catholic's attitude toward Protestants: "intellectual ferocity and personal amiability." This kind of attitude made for very fruitful sessions. **WILFRID PARSONS**

UNDERSCORINGS

Two films on sex education, *Human Growth* (for grades six to nine) and *Human Reproduction* (for parents and adults) are discussed in a recent release by the N. Y. State Catholic Welfare Committee. The first was prepared by the E. C. Brown Trust of the University of Oregon; the second was produced under the auspices of the McGraw-Hill publishing company, with Dr. Harold Diehl, dean of the University of Minnesota school of medicine, as technical adviser. The release makes, among others, the very important point that

Sex education, properly given, is a gradual process of development, beginning with the child's earliest years and extending even into adult life; it is so extensive, yet so intimate, that it cannot be imposed upon the individual like a new cloak . . . finally, the physical aspects of sex are so closely associated with morality and religion that there can be no proper sex education unless the moral implications and obligations are sufficiently explained.

The Committee's judgment is that neither picture should be shown even to senior high-school students; that the second, *Human Reproduction*, might be shown to adults.

► A Danish correspondent, Miss Maria Louise d'Auchamp, writes us that there is presently a revival of interest in Catholicism in Denmark. In 1945 there were 300 conversions. Priests are scarce, but there are three Danish seminarians studying in this country. Miss d'Auchamp is trying to found a Catholic library, something which Denmark does not have at present. Catholic books in Danish are few, but many people read English, French or German. She would be very grateful for books of permanent value donated by private persons, schools or publishing houses. Miss d'Auchamp is studying library science at Marywood College, Scranton, Pa.

► The Theological Institute for Sisters, initiated last year at St. Xavier College, 4900 Cottage Grove Ave., Chicago, Ill., will be held this year from June 27 to Aug. 3. It comprises a three-year course in theology, of which the first and second years will be offered this summer.

► Our good neighbor Richard Reid, Editor of *New York's Catholic News*, has been tapped by Army Secretary Kenneth Royall for a job as expert consultant to the Office of Military Government in the U. S. Zone of Germany. He will assist the educational and cultural division on a special religious press project. Mr. Reid left by plane for Germany April 13. The project will occupy him for three months.

► A clipping from a Dublin (Ireland) newspaper lists some 150 Masses to be offered singly or as novenas for Cardinal Mindszenty and Archbishop Stepinac at the request of workers and tradespeople of that city. This is only one day's listing. **CHARLES KEENAN**

Boston College case

On April 18 Archbishop Cushing of Boston publicly announced that Rev. Leonard Feeney, S.J., "because of grave offenses against the general laws of the Church, has lost the right to perform any priestly function, including preaching and teaching of religion." He also forbade Catholics to frequent St. Benedict's Center in Cambridge, under penalty of forfeiting "the right to receive the sacraments of penance and Holy Eucharist."

THE BACKGROUND

This drastic action became necessary because of recalcitrance dating back two years on the part of the St. Benedict's group. These Catholics attending various nearby colleges, joined by several teachers and graduate students at Boston College, published (without ecclesiastical approval) a quarterly called *From the Housetops*. They contended that persons dying "outside the Church" could not be saved. For this and other reasons Fr. Feeney's superiors took action seven months ago, only to meet with defiance. From January 1, 1949 his faculties for hearing confessions were withdrawn.

Four months ago Dr. Fakhri Maluf, assistant professor of philosophy, James R. Walsh, instructor in philosophy, and Charles Ewaskio, assistant professor of physics, were warned by Rev. William L. Keleher, S.J., President of Boston College, that the College "would not tolerate" the exposition of their theological theories in class. Rev. Philip J. Donnelly, S.J., professor of dogmatic theology, Weston College, composed a four-page statement of the Catholic position on "salvation outside the Church" for distribution by the Department of Theology of Boston College. After a conference between Mr. Walsh and Fr. Keleher, the teachers raised the question of "academic freedom." In March they wrote to Pope Pius XII. On April 13 Fr. Keleher summoned the teachers and demanded that they withdraw their theological theories under threat of expulsion. Having refused, they were dismissed on April 14. Fr. Keleher said they had taught doctrines contrary to the traditional teaching of the Church, doctrines leading to "bigotry and intolerance." The teachers insisted that their position was "of the very substance of our Holy Faith."

On April 15, Good Friday, the recalcitrants picketed six Boston churches and offered for sale the spring issue of *From the Housetops*, a 67-page "Reply to a Liberal" by Raymond Karam. On April 16 Vatican sources stated that jurisdiction of the case would be in the hands of Archbishop Cushing. On Easter Sunday, April 17, Fr. Feeney came to the defense of the dismissed teachers and cited Mr. Karam's rejoinder to Fr. Donnelly as proof of the "errors" in the "liberal" theology of Boston College. The article lists fifteen such "errors."

THE CHURCH'S TEACHING

The common teaching of the Church on this question includes the doctrine that "outside the Church [i.e., the Roman Catholic Church] there is no salvation." There is no room for dispute about this general proposi-

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tion, and no one teaching at Boston College or in any other Catholic college could dispute it. It is an ancient truth. Since the Reformation, however, the Church has been confronted with the circumstance that many souls who do not explicitly profess the Catholic faith seem to be following their consciences and "seeking God" and His truth as well as in them lies. It is an accepted truth in Catholic theology that to anyone who "wills and does what in him lies, God will not deny His grace." Since many who are not externally members of the Church seem to be doing their best to serve God, the question arises whether they can be said to be, in any sense, "in the Church" and hence capable of salvation.

Pope Pius IX, the Pope who roundly condemned "liberalism," rationalism and indifferentism, published an Allocution (Dec. 9, 1854) which went a long way towards reconciling the apparent conflict between 1) the requirement of being in the Catholic Church, and 2) the truth that to anyone who "wills and does what in him lies, God will not deny His grace." He wrote:

We must, indeed, hold on faith that no one can be saved outside the Roman Apostolic Church, that she is the only ark of salvation, that whoever shall not have entered her will perish in the flood; but we must equally hold for certain that those who labor under ignorance of the true religion, if such ignorance be invincible, are not held guilty before the eyes of the Lord.

Pope Pius IX insisted that no one should "arrogate to himself" the right to "put limits to the divine mercy, which is infinite," and that we should not try to scrutinize the "hidden counsels" of God. *How* Almighty God exercises His divine mercy towards those who are not externally joined to the Church, we do not know. The critics of Boston College, in the spring issue of *From the Housetops*, now banned by Archbishop Cushing, simply deny that God finds a way to save souls who do not externally join the Church. Their position, though presented with a great show of learning, conflicts with the teaching of the Church.

It is easy enough for Mr. Karam, writing at sixteen times the length of the Boston College statement, to present an imposing array of authorities. But he badly misinterprets the statement, fails to cite *one* theologian within the past century and a half on his side, refuses to accept the teaching of Pope Pius IX on this important doctrine. The way in which Mr. Karam tries to empty the teaching by that Holy Pontiff of its real and obvious and universally accepted meaning in regard to "invincible ignorance" of religious truths is the most patent example of distortion in his case. He has to distort because Pope Pius IX is so clearly against him.

The question really gets down to what is meant by "baptism of desire" and the similar, though less well-known phrase, "members of the Church by desire" (or by "intention" or "will"—*in voto*). The critics require an *explicit* desire, such as a person has who is taking instructions but somehow dies, e.g., in an automobile accident, before being actually baptized and received. This absolute requirement of an explicit desire to join the Catholic Church, as a condition of salvation, is clearly wrong. All theologians hold that faith and charity, or perfect contrition, involving an *implicit* desire to join the Church, suffice for salvation.

In fact, the fathers of the Vatican Council taught that an explicit knowledge and profession of the Catholic faith are by no means necessary for salvation. In view of this fact, which seems to have escaped the notice of Boston College's critics, it was surely incongruous for them to have sent a cable to the Holy Father asking that he reconvene the Vatican Council for a ruling on matters of doctrine arising out of the controversy, as Fr. Feeney told the Boston *Daily Globe* they had done.

ZEALOUS BEYOND MEASURE

The interesting fact in this unfortunate controversy is that the common teaching of the Church, as upheld by Boston College, is regarded as too "liberal" by its critics. The Church is usually accused of harshness towards those who do not acknowledge her authority. She is now being accused of too great indulgence. She will not tolerate, however, and cannot tolerate, the attempt on the part of over-zealous private Catholics to define important doctrines according to the dictates of their own temperament.

When such persons call the authentic teaching of the Church "heretical," when they speak of it as "blasphemy," and call its exponents "arrogant" and assert, "but it is pride that incites the liberals to their foolish reasonings," ecclesiastical authorities are left no alternative but to condemn such effrontery. If there is any misplaced emphasis in current Catholic theology on the question of who can be saved, it is certainly up to the bishops and, only as a last resort, to the Pope to correct it. As is usual with zealots, the critics of Boston College vastly underrate the authority of each bishop to regulate the teaching of Catholic dogma in his diocese. Their case is so important that "nothing short of an infallible pronouncement on the matter by our Holy Father will put an end to these heretical teachings. . . ." The critics have already discovered that the Holy Father does not substitute his authority for that of Catholic bishops.

They ought to know, too, though they have revealed no grasp of the fact, that Pope Pius XII is the Pope of cooperation with all "men of good will." In his 1942 Christmas Message he gave his blessing to those "who, although not members of the visible body of the Catholic Church, are near to Us in their faith in God and in Jesus Christ." Whatever else can be said about the St. Benedict's group, their attitude towards Protestants contrasts unfavorably with that of the Roman Pontiff to whom they vainly appealed.

Christian rights in Jerusalem

The pageantry of the Holy Week ceremonies draws the mind with anguished affection to the Holy Land. On Good Friday the Holy Father spoke again, in an encyclical letter, *Redemptoris Nostri*, of the problems of Palestine, "the land which by the will of a provident God was chosen as the home of the Incarnate Word, where Jesus spent His earthly life and, having shed His blood, passed from this world."

A real and solid peace for Palestine, justice for the refugees, the internationalization of Jerusalem and its environs, and security for the Holy Places were the points the Pope emphasized in the encyclical.

International action is necessary, he insisted, to achieve these goals of justice and security. International action is called for because the issues involved are supranational in scope, rising above the political rivalries of Arab or Jew. Such action means the intervention of the UN.

On November 29, 1947 the United Nations in its partition settlement of the Palestine problem determined that Jerusalem and its environs would be an international enclave. In the armistice signed by Israel and Transjordan on April 3 of this year the city was divided between the two armies. Dr. Ralph J. Bunche, acting UN mediator, returned to report that the armistice will last. Meanwhile, the UN Conciliation Committee has been studying the Palestine situation on the scene in order to make recommendations to the General Assembly in September for a "permanent international regime" for Jerusalem. The Committee has learned that the Israeli Government is unalterably opposed to the internationalization of Jerusalem and the repatriation of the refugees. The Old City, currently controlled by Arab troops, could be internationalized. Such was the suggestion of Moshe Sharett, Israel's Foreign Minister, in an interview in Washington on March 18. The modern City, containing dozens of shrines made sacred by Our Lord's life, is to become the capital of the new State in contemptuous contradiction of the judgment of the family of nations expressed in UN's pledged policy of internationalizing the Holy City and the Holy Places. On April 20 Premier David Ben-Gurion again rejected the UN internationalization policy.

Incongruously, Israel is seeking admission to the United Nations whose judgment it flouts. On March 5 the Security Council approved the new nation's application. Aubrey S. Eban, Israel's representative, in a press interview that day declared that Jerusalem and the refugees were not relevant questions in determining the eligibility of the Jewish State for membership. The General Assembly on April 13 forcefully indicated that such questions definitely are relevant. By a vote of 31 to 18 it referred Israel's application for membership to the Political Committee for discussion and debate. One question certain to be raised is whether Israel proposes to abide by the decisions of the world organization it is so eager to join. And one conclusion which will emerge from the discussion is whether or not the United Nations takes itself and its decisions seriously, whether it can be mocked by a refractory fledgling among the nations.

Catholic trusteeship experts

Colonial questions head the list for discussion in current United Nations sessions. Soon, however, the words "colonies" and "colonial" will be labeled obsolete in your dictionary. After World War I, mandates began to force the colonies out. Trusteeships are now taking their place.

A good example of this change is the latest proposal of Premier de Gasperi, concerning the colonies formerly held by Italy.

As a compromise in the tensions which exist on this subject between Italy and Great Britain, Signor de Gasperi proposes an *international* trusteeship for Libya, with Great Britain, Italy and France administering its three main divisions. If and when the three Powers see fit, the whole thing will go to the Arabs.

For Eritrea, on the Red Sea, he proposes a *joint* trusteeship, to be conducted by Italy and Ethiopia. Italy, by herself, would run a *national* trusteeship over Somaliland. To show that this is not just the old colonial idea in another form, de Gasperi clearly stipulates that Rome would never again acquire sovereignty over the colonies, but would not be excluded from the civilizing processes of the trusteeship outlined in the UN Charter.

"I cannot reject the treaty, naturally," said de Gasperi. "Nevertheless, Italy, like the other European nations, has a cultural obligation to contribute to the advancing of backward areas." What he sees as binding on Italy will, under like circumstances, be binding on the United States, in the case of any dependent or backward peoples over whom we shall be called upon to exert some measure of influence.

If this obligation rests upon the country at large, it rests in a special sense upon American Catholics. This truth was emphasized in the discussions that took place at the annual meeting of the Catholic Association for International Peace, held April 18-19 at Villanova College. Through years of study and conference, American Catholics have collected a rich store of moral and religious principles that bear directly upon the welfare of the world's dependent and backward peoples. If we are to carry a share in the active work of trusteeship, however, we shall need, along with our principles, some Catholic scholars who can show intimate acquaintance with the culture, psychology and physical anthropology of these same people. In general, American scholarship sets a world standard in this respect, but it is a field wherein *Catholic* scholarship in the United States is as yet woefully deficient.

A simple anecdote may illustrate what is implied by this weakness. A European Catholic scholar recently visiting one of our American universities was conversing with an American professor of cultural anthropology. Quite as a matter of course the American professor described how *because of his expert knowledge* he succeeded in planning, organizing and setting in motion a decidedly left-wing native organization somewhere on the other side of the globe, without ever leaving his professor's desk. It left the European a bit breathless, as well

as full of reflections upon the strides which American Catholic scholarship needs to make if it is to measure up to the opportunities and the obligations which the new growth of the trusteeship idea is laying upon our doorstep.

The American Catholic voice has a right to be heard in the counsels of those agencies, political or economic, which are shaping the future of the backward and dependent areas. The voice of Catholic America for the greater part is respected, often welcomed, when it speaks on these topics with both conviction and knowledge. Conviction alone is not sufficient. Intimate, expert and specialized learning is needed in order to make our convictions convincing. We may not produce ex-colonial governors like Britain's Lord Hailey or Belgium's Pierre Ryckmans. We can, however, do something to remedy a situation in which American Catholicism fails to show a single nationally recognized expert on African native affairs, and precious few on corresponding problems in Asia.

Here is something for our educators to be busy about without delay.

The Pope on television

His Holiness was "on" television in two senses recently. First, he was televised twice within the past two weeks, and on one of the occasions he spoke on the role television can play in spreading the Faith. "What will it be," he said,

when the universe can directly observe, at the time of their very happening, manifestations of Catholic life? Then the enlightened world will lift its eyes, will observe in delight the light which shines on it from the material countenance of the Church, and it will acknowledge the glory of God.

The majestic liturgy of the Church catches up the whole man and reminds him that religion is a thing that demands all of him—not merely his intellect and will, but his senses and his imagination as well. If these liturgical functions, the most moving "manifestations of Catholic life," do find their proportionate place on television programs, there is little doubt that thousands who have never seen a Mass or a procession will be intrigued, to say the least, by the sheer human beauty of the liturgy, and will be led to search for the deeper Beauty which gives the liturgy its real life.

Television does give marvelous promise of being a most vivid and vital channel for religious instruction. The Pope has been alert to see that and to point out the precise way its influence may best be utilized.

All the more urgent, therefore, is the necessity for authorities in every diocese to move early, with well planned, perfectly executed programs. Radio got the jump on us. We were not ready for it, and it is only now that we are winning the time on the air we should have had from the start.

We cannot afford to fumble an even more fruitful opportunity in television. The Pope has pointed the way. It is clear and open. If it is missed, God's cause will be disserved.

The Tucker fiasco and the SEC

David C. Bayne, S.J.

("Following the first World War, the American people purchased corporate securities in unprecedented amounts. During the period from 1920 to 1933 approximately \$50 billion of new issues were sold to American investors. In a majority of cases the public purchasers were not furnished adequate information upon which to base an informed judgment to buy or not to buy. By 1933, some \$25 billion, or fifty per cent of those securities, had become worthless.")—Tenth Annual Report, Securities and Exchange Commission.)

Causes for depressions—and market slumps—are sought vainly under every rock and behind every hedge: economic causes, socio-political causes, international finance, and so on *ad infinitum*. Yet four years ago, and every year before and since, the Securities and Exchange Commission has been asking us to look just a little in the direction of decay at the base of our national corporate structure. Can our American system take another \$25-billion loss in this decade? The SEC would prefer that it didn't. But the American Bar, through the American Bar Association, would prefer—well, at least not to discuss it. These cries for reform from the SEC and the counter-cries for the good old way from the American Bar set the tone—when into the cacophony screeches Tucker, the car of the future, and \$20 million in public-investor losses. The Tucker affair answers some questions and poses some problems. It highlights the SEC and suggests some questions for the American Bar Association. (Where not otherwise identified, quotations in this article are from SEC Release No. 3236 under the Securities Act of 1933.)

TUCKER

Less than two years ago the American public was treated to full-page ads of the "car of tomorrow." The public read about the spectacular new rear engine, the cockpit protection, the revolving safety lights, the top-flight executives recruited from every major automotive firm. The result? \$20 million in American investment.

Today, the \$20 million is gone. The Tucker Corporation is in bankruptcy. Tucker and friends are faced with the Department of Justice, a Federal Grand Jury, a Federal Bankruptcy Court. And the American investor is faced with no return whatsoever on his \$20 million.

The tale of Tucker is lurid enough in summary, but the step-by-step procedure from beginning to bankruptcy is fantastic. The whole story covered a little over two years, and first came into the full light in June of 1947 when Tucker and company decided to share their fortune with the American investor. The plan was—besides revolutionizing the car industry—to offer the public investor four million shares of Tucker Class A common stock at

The current fear of the American public to invest, as evidenced by the lethargy of the market, has prompted David C. Bayne to offer a comment and possible cause. Mr. Bayne, a member of the Federal and District of Columbia Bars, studied law at the University of Detroit and Georgetown, and is now a Graduate Fellow in the Yale Law School.

\$5 a share, for a good beginning of \$20 million. There was to be no other foreseeable financing. The American public was to have all of a good thing.

Since the Securities Act of 1933 requires every large corporation to file full information on any such sale of stock in an amount exceeding \$300,000, Tucker reluctantly complied by filing his "registration statement." "Reluctantly" seems to be the word, since Tucker was very hesitant about actually revealing anything concerning this car of tomorrow or the corporation behind it. In fact, so hesitant was he that he simply failed to inform. The result of this bashful approach was an SEC investigation. And the results of the investigation were some rather startling revelations. Remember that all these revelations came long before the American investor laid a dollar on the line for stock, long before any of the \$20 million left the hands of the American public. These revelations came because Federal statutes force disclosure of information on securities before a large sale. But the Federal statutes do not empower the SEC to require anything beyond mere disclosure. The SEC does not pass on the merits of any security, does not recommend or dissuade; it simply pries out the truth, lays it bare and then departs, leaving the public investor to whatever may befall him through his eternal desire to be duped. Thus it was with Tucker: revelation, but no recommendation, no warning beyond the facts.

SEC INVESTIGATES

And the facts? The SEC investigation disclosed some interesting facts to the public investor—facts, incidentally, of which the full-page ads in the *New York Times* gave not an inkling. Facts, too, which Tucker had nowise indicated in his first filing with the SEC. Not everything was new, but just about everything.

The first stage of the active plan had begun with the advertising. There was a regular rash of full-page ads, sales brochures, company advertisements. It was clear that these cost a goodly sum, and that they were designed not to sell the car but to sell the stock. As Floyd O. Cerf, president of the firm that was to float the issue of stock, said, there was "no doubt the present issue could be sold merely on the basis of the widespread public interest that had already been created." And he was right. That this was the purpose of the ad campaign the public could have known and should have known, but probably did not fully realize. So it was with many of the other facts that the SEC forced Tucker to disclose.

1. It did not seem to dampen investor ardor that even before the Tucker Corporation was to touch its \$20 million, a good slice in the amount of \$2,800,000 was to be lopped off and handed over to Mr. Cerf for his efforts

in offering an avid public its chance to join the Tucker venture. This left Tucker and the investor-owned company with \$17 million ere a beginning had begun.

2. Since Preston Tucker personally had complete control of the company from its inception, he had made arrangements most congenial to Preston Tucker. There were 333 days on the expense account, at \$40 *per diem* "exclusive of hotel bills and transportation charges, to cover taxis, tickets, limousines, racing tickets, etc." There was the matter of the \$15,000 of corporate funds that appeared suddenly in Tucker's personal checking account. The personal loans of corporate cash to Tucker. The rubber check for \$150,000. And finally, as the SEC forced Tucker to sum it up in the prospectus issued before the sale: "Mr. Tucker has made no net cash contributions to the Company" and, in fact, "Mr. Tucker has received directly or indirectly . . . payments from the Company aggregating \$217,669.60."

3. Woven in and around the misty background of the Tucker deal is the shadowy figure of Harold A. Karsten, *alias* A. H. Karatz, possessor of a much discussed record, and a prominent though clandestine figure in the Tucker promotion. Karsten *alias* Karatz had been in and out of the affair during the whole period, but mostly in. His was the negotiation towards rental of the huge War Assets plant in Chicago. His was much of the brain work and master-minding of the promotional scheme. When the odor of his presence in the foreground became too stifling, he was moved to the background. Ostensibly he was completely out of the corporate picture, and henceforward, as a blind, received his \$2,000 a month through the firm of Russell, Tripp and Neuwerth, Inc., who were being paid the while \$1,500 a month to handle the public-relations services. As Mr. Karsten *alias* Karatz blithely puts it, he feels "all of his services to the registrant corporation for the entire period were worth approximately \$1,000,000." Such a bill indeed would ill serve the incipient corporation. The corporation, however, would make this a bill personal to Mr. Tucker. At present who is to say?

4. Then there is the sprawling government-built war-plant, so big and so costly in upkeep that the rental and maintenance alone drained the corporation of thousands of dollars. Never was it used, never equipped. Yet under the first contract with the War Assets Administration a total of \$1 million was to be paid during the first part of 1946. All this was preparatory to a definitive lease for a ten-year period.

5. At this stage the public investor might sigh a bit, and console himself, perhaps, with the promise of the car of the future. But no. The next step finds Tucker admitting, under SEC prompting, that the original ads, the original stock prospectus, the original registration, had all failed to disclose the true status of development of the car. Actually there had been no substantial testing of the automobile. None of the new and radical features which screamed across the *Times* had been tried at all. There really was no knowledge of just what experimentation yet remained to be done. Even the pilot model faced extensive testing. There might, it appeared, be ma-

terial changes in engineering design. And as a climax came the admission that the very features which were untested were the ones which represented such startling departures from the conventional automobile, the very features headlined in the ads, the brochures, the company booklets.

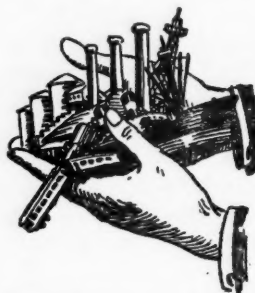
6. As somewhat of a final fillip to the whole, Tucker and company confessed that even had the testing been done on these radical features, there still was the matter of patents, and Tucker had no patents "on the various features of its product representing radical departures from conventional automobiles." And to get them would cost money—both in initial investment and in royalties.

7. Side by side with the patent difficulties appeared threatened litigation. Mr. Tucker had made many arrangements. He had promised just about everyone concerned just about everything. He had issued promissory notes, promised options on stock at half the market, distributorships, stock participations. In short, lawsuits in the neighborhood of \$2 million were threatened by a varied list of claimants with assorted claims.

So went much of the \$20 million. The rest went in a multitude of ways—Italian jet experts, plant open-houses, salaries to friends, triumphant Tucker tours with hand-made models—but never a car came off the line, and nary a dollar remains.

THE SEC

This the story of Tucker. Yet, as the SEC puts it, these are only the "major items of information which were



either misstated or completely omitted in the registration statement and prospectus originally filed." Yet what is startling and alarming about this whole story of the Tucker affair is not the facts alone. There are much deeper questions, much deeper conclusions to be drawn from the Tucker case. The

facts might astound, but thought on the facts leads much further.

The Tucker fiasco has a two-pronged implication. The first prong has a sharp jab, is readily felt. The SEC has done a good job. The full machinery was used: a special investigation, a special release to the public available to all, an amended prospectus issued by Tucker as demanded by the SEC, with the major revelations in black and white. These revelations did accomplish much, no doubt saved many, no doubt reduced the gullible to a minimum. What a chaos without any SEC at all, without any investigation, any release, any amended prospectus! And yet, with the SEC in full operation, Tucker was still able to happen. The American investor insisted on investing \$20 million. Hence the second prong: why could not the SEC have gone the whole way and averted the Tucker losses even for the most innocent, the most gullible?

To note the first implication of the Tucker story is not

difficult. It is readily admitted that the disclosure work of the SEC has been a godsend. It is the second implication that gives us pause and is the nub of this discussion. The real question does not concern the clear merit of the present procedure. The question is, why did the SEC not avert the Tucker disaster under its present procedure?

There are two reasons. The first reason, or cause, is perhaps justified. The SEC is limited to enforcing mere disclosure. Under the two main Acts relative to investor protection, the Securities Act of 1933 and the Securities Exchange Act of 1934, it cannot pass on the merits of a stock, can set up no standards of stock excellence. Under its disclosure power the Commission has done a tremendous work. During its first ten years, information was supplied on over 200,000 security reports. But beyond disclosure it cannot go. No matter what the state of corporate affairs, what the state of corporate risk, of accounting chaos, of disorganization, of fantastic schemes—short of actual fraud—so long as the material facts are disclosed, the SEC is helpless. Beyond this the SEC's hands are tied.

No doubt this limit of control is healthy. Some might say that delay-periods could be imposed by SEC, pending adjustment of irregularities. By and large, however, and certainly for the present, the SEC is well restricted to enforcing disclosure and disclosure alone. But, none the less, this is the first cause for the SEC's failure to avert the Tucker disaster.

The second cause of SEC failure, however, is remediable. The American investor bought Tucker. But it cannot be said that he bought Tucker with a full knowledge of all the information, of all the facts disclosed by the SEC. And why? Because the SEC disclosure is a formal disclosure only. It is almost passive. There is no attempt at broadcast, no attempt to effect publicity in contradistinction to mere publication. What it comes down to is this: the American public must be forced to be informed. Its tremendous facility for being duped must be counteracted by positive steps. The form this broadcast may take is not important—perhaps a public service of the American press in the form of specially boxed announcements of every SEC release pertinent to informed investment; perhaps donated ads in regular spots in the financial sections; perhaps prospectuses that really inform. The point is that investor inertia and indolence must be overcome by vigorous measures. The investor must be informed in spite of himself.

WHAT THE FACTS MEAN

There is a second problem—the inherent complexity of the disclosed information. The investor simply cannot understand what has been disclosed. To overcome this obstacle will require great finesse and a delicate hand. But it can be done, and without going beyond the mere statement of the facts. There must be some correlation of the information disclosed with the value of the stock, the state of the corporate business, the prospects for future business, the effect on dividends. In short, there must be a factual interpretation that will render the information, once disclosed, intelligible. Had there been an intelligible

analysis and interpretation of the facts disclosed in Tucker, had this understandable factual presentation been effectively broadcast, how many American investors would today be watching the bankruptcy of their company, the last dribbling away of their \$20 million? Such an extension of SEC practice would have eliminated the second reason, the second cause, of SEC failure and would have appreciably lessened the jolt Tucker gave to the American economy. Nor are these extensions a new grant of power. This is merely the logical use of a power of disclosure already granted. Certainly Tucker suggests at least these extensions.

In fact, to an interested observer there are many other logical extensions of SEC activity that Tucker suggests—extensions that may not be so immediately apparent, but extensions long desired and long advocated. Extensions, indeed, that are as inevitable as tomorrow and clearly within the intent of Congress in initiating SEC disclosure regulation. There is, above all, the anomalous double standard of SEC regulation under the Securities Exchange Act of 1934. The Commission can force disclosure of corporate activity by periodic reports only in the case of those companies which have seen fit to use the national security exchanges for trading their stock. If there is no use of an exchange, there is no embarrassing SEC disclosure of corporate affairs. Thus there are two great classes of American corporations: those desiring exchange facilities, and hence subject to the SEC disclosure; and those preferring the shadows, which hence forego the use of the exchange. In the Securities Act of 1933, disclosure of initial stock issues is restricted to larger issues of stock only. If a promoter wishes to escape Federal disclosure of his activity, he limits his issue to less than \$300,000. These have been the major subjects of proposed extension of SEC power.

THE AMERICAN BAR ASSOCIATION

But the minute there is mention of extension of SEC activity, brows are knitted and raised, fingers are wagged. And if this for the expected, inevitable extensions—extensions not in a new field, but merely for uniform coverage of an old one—what is there for such proposals as broadcast publicity and intelligible interpretation?

It was just a bit over two years ago that the SEC last came forward with thoughts of an extension of its activity. (There had been an attempt before World War II.) And this proposal contemplated only the filling out of the field already covered in part. It was just a bit thereafter that the American Bar Association replied to this proposal. In full plenary session the American Bar went on record: "Resolved, that the American Bar Association is opposed to the amendment to the Securities Exchange Act recommended to Congress by the Securities and Exchange Commission. . . ."

More important, however, than the bald statement of the Resolution is the supporting reason and the expressed attitude of the American Bar Association to SEC activity. It indicates the regard the Bar has for the type of prevention the SEC supplies. The Report accompanying the Resolution had this to say:

As far as concerns sharp practices by officers of unregistered corporations, your committee would prefer not to increase regulation but to permit the courts, as they have in the past, to provide the remedy.

It should be rather evident just how much of a remedy the courts can now give to the investor in Tucker. The horse has long since gone out of the barn. It is a bit late for the courts to try to close the door. The courts are of necessity after the fact. The stitch in time must come from the SEC. It is prevention by disclosure that will: first, warn the investor against bad risks and apprise him of just what he is buying and, second, act as a healthy incentive to corporate promoters and managers alike to see that what does reach the light of day is conducive to further public investment. But the American Bar Association does not feel that promoters and managers are dissuaded from indiscretions by enforced light on their operations:

Abuses of confidence by corporate officers are as likely or unlikely to occur in the cases of registered companies as of unregistered companies. Registration cannot change the officers' proclivities in this regard.

The awakening of Asia

Carlos P. Romulo

In New Delhi last January, the world heard the true voice of Asia.

It was a just voice, raised strongly in defense of the inalienable right of the Indonesian people to freedom. It served notice that Asia would no longer brook any attempt to re-impose the yoke of colonialism upon any of the peoples within its fold.

It was also a voice of peace. It advocated a settlement by amicable and orderly means, under the authority and auspices of the United Nations. It suggested the use of sanctions only when all peaceful methods have failed.

Above all it was a voice of hope. It expressed the conviction that Asia could help build a better world, a new order among nations founded on moral law.

This conviction informed the deliberations of the New Delhi Conference and was reflected in all its decisions and its declarations of purpose and policy. The chairman of the Conference, India's able and beloved leader, Pandit Nehru, summed it up in a significant passage in his speech at the opening session.

"We are living," he said, "in a revolutionary age of transition. On the one hand, we see a divided and disintegrating world, a multitude of conflicts and an ever-present fear of world war. On the other hand we see creative and cooperative impulses seeking a new integration and a new unity. New problems arise from day to day which, in their implications, concern all of us or many of us. The Americas have already recognized a

Perhaps the American Bar Association is overlooking the fact that with every registration there is full disclosure of corporate activity. In any event, it might be added with Brandeis that "Publicity is justly commended as a remedy for social and industrial diseases. Sunlight is said to be the best of disinfectants; electric light the most effective policeman."

But the point is not to quibble with the American Bar Association. The point is their opposition to the extension of SEC regulation even towards uniformity. The point is their desire and preference to leave such matters "to the courts, as they have in the past, to provide the remedy."

* * *

The Tucker fiasco helps much in explaining the public investor's hesitancy to invest. The Tucker fiasco points up the good work of the SEC in calling to light the Tucker facts. The Tucker fiasco cries for more of the same from the SEC—in broadcast publicity, intelligible interpretation. The Tucker fiasco begs the American investor, as well as the American Bar, to cock a more ready ear to the SEC and its recommendations, and to give some serious thought to the extension of its powers.

Ambassador Carlos P. Romulo, Chief of the Philippine Mission to the United Nations, has given long and distinguished service to the cause of East-West democratic cooperation: in the military field in World War II, in the diplomatic field thereafter; in the propaganda field through his books.

certain community of interest and have created machinery for the protection and promotion of common interests. A similar movement is in progress in Europe. Is it not natural that the free countries of Asia should begin to think of some more permanent arrangement than this Conference for effective mutual consultation and concerted effort in the pursuit of common aims, not in a spirit of selfishness or hostility to any other nation or group of nations, but in order to strengthen and bring nearer fulfillment the aims and ideals of the United Nations?

"In this world of hatred, conflict and violence, let us endeavor to work jointly and in cooperation with all others of good will to further the cause of peace and tolerance and freedom. We shall not succeed in our mission if we follow the path of violence or seek to divide the world further. But we may well make a difference to the world if we fashion ourselves in accordance with the old spirit of Asia and hold up the torch of truth and peace to a war distracted world.

"The world has got caught in a vicious circle of fear and hatred and violence. It will never get out of that vicious circle unless it seeks other ways and practises other means. Therefore let us adhere to the right means with the conviction that right means will inevitably lead to right ends. Thus we shall help in the process of integration and synthesis so urgently needed in the world today."

The important point in this statement is the renunciation of force and the reliance on peaceful, righteous means to achieve the ends of justice among nations. No power bloc was formed or even contemplated in New Delhi. There was no talk of guns or planes or armies, of playing one nation against another. The emphasis was all on moral strength, wielded collectively, in a world desperately seeking "a new integration and a new unity" amid all the conflicts that divide and torment it.

Nor was this concept of the new role of Asia in world affairs merely an inspiration of the moment. It was one of the main themes of the first Asian Relations Conference held in 1947. There was a great upsurge of joy in that Conference: happiness over the awakening of Asia, of the ending of her long night of bondage and her emergence into the sunlight and the sweet air of freedom. There was warm pride in the recollection of Asia's great past and her rich heritage of wisdom. Most important of all, there was a strong sense of dedication to the task of creating order out of postwar chaos, not by force but through amity and understanding.

"And what will Asia do with her renaissance?" cried the late Mrs. Sarojini Naidu, the president of the Conference.

Will she arm herself for battles to conquer, to annex and exploit, or, rather, will she forge new weapons and refashion her armory in accordance with ancient ideals, as soldiers of peace and missionaries of love? My great and beloved leader, Mahatma Gandhi, has taught us that not through bitterness and hate, not through anger and strife, but through compassion, love and forgiveness shall the world be redeemed. And this is not a new message. It is an old message of Asia. . . . By love and not by hate shall the world be redeemed.

In my own speeches during and after the New Delhi Conference, I sought to define the role of the new Asia as a kind of Third Force dedicated to peace. I conceived it to be a strong moral influence, backed by the united will of Asia's millions, interposed between the power blocs that threaten the peace of the world with their ceaseless strife. I saw it also as an effective counterpoise against the menace of communism and other anti-democratic forces in Asia. And I hailed it as a source of strength for the United Nations, and a potential rallying point for the universal desire for peace that rises over and above the clamor of the power blocs for arms and alliances that in the end can only lead to war.

A united Asia working for the peace and progress of the world: this is, as Mrs. Naidu said, an old dream. The Filipino people have had their full share of it. It has been my privilege to be one of the interpreters of the Asian dream, one of the humble spokesmen of its message.

Long before the war that was to liberate most of Asia and to awaken it to its vast potentialities, we had a Pan-Malayan movement in the Philippines. Its chief purpose was to strengthen the moral and cultural ties among the peoples of Asia, in the hope that this would serve as a stable foundation for political, economic and social cooperation in the future. It was one of the forerunners of the Pan-Asian movement now assuming reality as an association of Asian states within the framework of UN.

Since the United Nations was organized in San Francisco, the Philippines has consistently championed the cause of Asian freedom. It has always been our contention that a free Asia would be one of the firmest props of world peace. On the other hand, we have warned repeatedly of the grave consequences to world security that the denial of freedom to Asian nations would entail.

On account of our history and traditions I have always hoped that free Asia would achieve a position of equal partnership with the Western democracies in safeguarding human liberty and fostering its growth in a free world. I gave voice to this hope in New Delhi, and have since tried to impress upon the consciousness of the West the crucial importance of winning the friendship and enlisting the aid of the democratic nations of Asia in the global struggle against the forces that are seeking to enslave mankind.

It is a difficult task, rendered doubly so by the West's mistakes and miscalculations in its dealings with Asia.

The struggle for the mastery of Asia may be said to move on two levels: one military, and the other moral.

On the military plane, the West has lost the first great battle. Due largely to the failure to extend adequate aid to the Nationalist Government, China has fallen under communist domination. On the moral plane, the West is also in danger of losing the first great test of purpose and principle. The testing ground is Indonesia.



I have pointed out repeatedly that Indonesia is of the utmost importance in the struggle between the West and the Soviet Union, between communism and democracy, for the soul of Asia. Indonesia is the touchstone of the West's sincerity. All the great principles which the West has championed in the United Nations—equality among nations, the right of all peoples to self-determination, the out-

lawing of force as a means of settling international disputes—all these are being put to the test in the case of Indonesia. Not the Netherlands alone but the whole Western world is on trial in Indonesia today. And Asia watches, and waits to see how the West will acquit itself.

Indonesia is the crossroads whence Asia and the West may take parallel or divergent paths. In the course of their conference in New Delhi the free states of Asia placed on record their firm belief in the justice of the Indonesian cause and their earnest desire that the Indonesian people be granted as soon as possible the freedom to which they are fully entitled. In this manner Asia expressed by implication its dissatisfaction with the West's treatment of the Indonesian question, and indicated its readiness to support Indonesia's claims to the extent of a regional association within the UN.

The free states of Asia, which are contemplating the formation of this regional association, intend to go the

way of freedom and peace. They would like nothing better than to walk along this road hand in hand with the Western democracies. The fate of Indonesia will determine in great measure whether or not Asia will enter into a mutually beneficial partnership with the West or go its own way.

The only possible basis for enduring cooperation between Asia and the West is equality as free partners engaged in the vital enterprise of building a better world. And the first requisite to the success of such a partnership is the rooting out of colonialism from the soil of Asia. Colonialism, with its concomitant evils of political inequality and economic exploitation, is the most fertile breeding ground for communism. In so far as it seeks to keep by force its remaining colonial holdings in Asia, the West unwittingly plays into the hands of the enemy.

The Western Powers are engaged in an extraordinary effort to secure Western Europe and the other countries of the so-called "Atlantic community" from economic collapse and military attack. In their preoccupation with the problems of the West, they are liable to ignore or minimize the twin dangers that menace the East: communism and the recrudescence of colonialism. If they

An Abbot is blessed in Utah

Very Rev. Robert J. Dwyer

In early autumn, when I had last visited the Trappist monastery of Our Lady of the Most Blessed Trinity near the village of Huntsville, Utah, its mountain valley was breathtakingly lovely. Through the golden haze the austerity of the mountains was softened; the scrub oaks and aspens flaunted their brilliance on the nearer slopes. The plowed fields had yielded their abundance, and the peace that had descended upon the valley was of the palpable quality that one senses only in such a place at such a season.

Today, however, as we drove over the flank of the hill and came in sight of the monastic buildings, we saw a different world. Winters are usually hard in the upland valleys of Utah, with heavy snows and frequent isolation, but this winter surpassed anything on record. The snow banks on either side of the plowed road so completely shut out the view that it was not until we were directly facing the quonset structures that the world became real again. The slanting flakes veiled all but the immediate monastic close; the hills and mountains had vanished, leaving nothing but these few acres, a study in white and steel grey.

It is hard to reconcile the uncompromising ugliness of this quonset quadrangle, with its unfinished quonset guest-house in front, with any tradition of what a monastery should be. It is not even certain that this type of construction has the utilitarian values which its advocates

do not help the peoples of Asia to meet these problems squarely and solve them fairly, they may wake up some day to find that they have indeed saved the Western world but at the cost of losing the other half—the vast, populous and incalculably rich world of Asia.

Only a free Asia, working in complete equality with the West, can help to win the peace and preserve freedom and democracy for all men everywhere.

To those who earnestly desire peace for the whole world, I would therefore say: look East. Look beyond the Atlantic Ocean, past the Elbe River, beyond the Mediterranean Sea. Consider the problem of Asia, where live more than half the human race.

When you have made the West secure from invasion, tyranny and hunger, you have secured only half the world. Can that half stand if war, oppression and want should plunge the other half into chaos and ruin?

The war taught us that peace, prosperity and freedom are indivisible. Surely it must be plain by now that this lesson, learned at the cost of countless lives and a sorrow that still darkens our world, was not meant merely to adorn the history books. It has meaning and value only as a rule applied, a principle translated into reality.

The Very Reverend Robert J. Dwyer, Rector of the Cathedral of the Madeleine, Salt Lake City, who here pays tribute to the pioneering of the Cistercians in Utah, is himself rather a pioneer in the region—he was the first priest to be ordained for the diocese. Father Dwyer served as editor of the Intermountain Catholic Register from 1934 to 1946.

have claimed, at least in a climate so rigorous as Utah's, at an elevation of 6,000 feet. But here it stands, surmounted by its gigantic cross, witness of the vitality of Citeaux, which is also an upland valley, in a spot half a world and a thousand years away. The monks speak of it as their "temporary" monastery, and point with assurance to the knoll rising behind it as the site of the "permanent" structure, but it may be suspected that they are thinking, as is their right, in terms of centuries. They are here to stay, and almost anything could happen in the unpredictable future. That a Cistercian monastery should have been built in Utah, actually in the centenary year of Utah's settlement by the followers of Brigham Young, is enough of a miracle to quiet the most persistent doubts.

Today's journey was not undertaken out of enthusiasm for scenery, nor even in quest of the palpable peace of autumn. Peace sat with no folded wings over the abbey this January morning. The cars parked in the cleared areas beside the chapel wing, unloading their cargoes of laymen, nuns and priests, gave to the limited landscape all the agitation of a Breughel. It was testimony to the effect the coming of the Trappists has had in Utah that on such a bitter day so many should battle the drifts and the endlessly falling snow to come through Ogden Canyon for the solemn blessing of the first Abbot, the Right Reverend Mauritius M. Lans.

Even in the long annals of the Cistercians this was an event. Scarcely eighteen months had gone by since the monks had come to Huntsville, making the long journey from their mother house at Gethsemane, Kentucky, in a special train as far as Ogden, and negotiating the remaining miles by bus. When they arrived at the site of their monastery, nothing was ready for them. The war-prisoners' barracks, hastily thrown together for shelter (they would live in them for well over a year), were filled with tools and building equipment. On that first afternoon, under the burning summer sun, they set up the altar and offered Mass; and the entire community, fasting since the day before, received Holy Communion. It was hardly conceivable at the time that this offshoot of the original American foundation should achieve abbatial status for many, many years.

As the first summer and fall wore away and the snows of their first winter in Utah buried them, prospects were little brighter. Construction of the quonsets offered unsuspected difficulties, delaying occupancy month after month. Spring came—the tardy spring of the high mountain valleys with mud and killing frosts—and with it came realization that the Citeaux of Utah faced obstacles never before dealt with in the experience of the Order. The land, sixteen hundred acres of valley floor and foothills, was undoubtedly fertile; but the growing season was too short for many of the vegetables of the Trappist diet. Water was available, but the expense of harnessing the springs and piping the supply to the monastery and the fields was almost prohibitive. The burden of physical labor during the brief summer season was hardly reconcilable with the stern demands of the community's rule, and certainly left little time and less energy for the contemplative life.

What might have been written off as a costly mistake by those concerned merely with the natural virtue of prudence was here accepted as a challenge. The guiding spirit of the foundation, Dom Frederick Dunne, Abbot of Gethsemane, knew that the demands he made of the monks sent to Utah were extreme, but he also knew they shared to the full his own conviction that the spiritual regeneration of Utah would call for sacrifice of no common order. From the moment he had first visited Utah at the invitation of the Most Reverend Duane G. Hunt, Bishop of Salt Lake, he had determined that another Citeaux should be established here; when shown the Huntsville valley, he was very sure the exact location had been found. Thereafter, obstacles of nature or finance were purely secondary. Our Lady of the Most Holy Trinity would be established and would flourish.

Dom Frederick's death, in the late summer of 1948, prevented him from seeing with eyes of flesh the fulfillment of his vision; but he died serenely confident that the venture would succeed. Vocations were being received in Huntsville, not in great numbers, perhaps, but enough to justify the belief that the monastery would be self-sustaining. One by one, the immediate obstacles were conquered: an abundant water supply was tapped and assured; the summer crops gave proof of the land's essential richness; the "temporary" monastery neared com-

pletion. In the days following Dom Frederick's death, when the problem of funds to finish the huge structure became suddenly acute, gifts were received to exorcise the demon of doubt. It remained for his successor, Dom James Fox, to present to the abbatial council at Citeaux last fall the appeal he had formulated—to raise Huntsville to the dignity of an abbey. The abbots, mindful of St. Bernard, who loved the mountain valleys, agreed.

The day of our arrival, January 22, the scheduled ceremony was to take place. We entered the great, bare church through a narthex buzzing with the triumph of those who had made the perilous journey. The women's gallery was filled with sisters and laywomen; the space between the choir stalls was crowded with priests and laymen. Conspicuous were the farmers and townspeople of Huntsville, Mormons to a man, who were there not simply because of curiosity but because they had learned to revere the monks. Some of them, neighbors, had lent a helping hand during the first bewildering days and had discovered for themselves the wordless largesse of Cistercian repayment. Not one convert as yet, but there were those who would keep coming back to the monastery with or without an excuse, just because they sensed in it a peace of irresistible magnetism.

For three hours the splendid ceremonial of the Church unfolded—the Pontifical Mass celebrated by the Auxiliary Bishop of Salt Lake, the Most Reverend Leo J. Steck, interspersed with the ritual of the abbatial blessing. Accompanying Abbot-elect Mauritius, who had served as superior of the foundation since its beginnings, were Abbots James of Gethsemane and Robert of Georgia.

The slow, haunting Cistercian chant filled the barrel-vaulted church, rising and falling in its cadences. The new abbot, mitred and gloved, carrying his crozier, was led to the improvised throne at the left of the choir, and one by one the members of his community came to receive his kiss of peace. Not even the discipline of La Trappe could stem the tears of joy in the eyes of these men of prayer. St. Benedict, St. Bernard, St. Robert, Dom Didier and Dom Frederick Dunne moved across the sanctuary, evoked by Bishop Steck's simple eloquence as he paid tribute to the deathless and dauntless spirit of the Cistercians and envisioned the day when that spirit would move over the mountains and valleys and deserts of Utah to effect a new miracle of divine grace.

Dinner followed. No Cistercian repast, this which was served to the guests. It gave one pause to consider how the monks who prepared the hams and turkeys must have felt as they, in turn, sat down to their black bread and vegetable soup. The appropriate things were said, the appropriate tributes paid; then, as the storm continued unabated, the guests rose early to depart.

In the flat light, the road was undistinguishable from the snow banks, the snow banks from the white horizon. From a hilltop we looked back at the lonely abbey, its metal walls darkening to violet against the immaculate background. La Trappe in Utah was a reality; we had received the blessing of its first mitred abbot. Some day, in God's providence, the effect of that blessing would change the face of the earth.

Russia's proto-exiles still wander

Michael Averick

In this age of exiles and refugees the tragic lot of small groups of unfortunates is not likely to attract much notice. Since, however, most of these new movements of peoples have been caused by fear of the Red hordes of godless communism, it is not without interest to cast a glance at the fate of the proto-exiles it sent wandering across the earth. The Bolshevik revolution of 1917 drove them from their homes in every part of Russia, seized their property, murdered their relatives and set them on the sad way of exile. There were those who fought back heroically, yielded inch by inch, deserted by former allies and betrayed by new friends. They finally stood with their backs to the boundaries of their country and reluctantly edged over to join the homeless and unwanted. Thousands of them found corners to live in and earned their livelihood in Europe; many are still there and find their lot growing harder, their safety even more threatened by the Red shadows from the east.

At the other extreme of Eurasia there is another group, less fortunate than these first. Their resistance in the beginning had been heroic; they defended every mile of the interminable way across Siberia—the great retreat, as it was called. They, too, finally came to the end of the Russian land, exhausted, deserted; they could but cross over to strange China and lay down their arms. The Chinese received them over the Amur not without suspicion, but allowed them to settle in Manchuria (now officially known as Manchukuo). Others sailed from the Pacific ports of Siberia and found haven in Shanghai.

The first years of these Russian exiles were difficult ones, even in Russified Harbin. Work was hard to find, and wages usually below European subsistence levels. It was impossible to compete with Chinese labor. Somehow they made their new homes, built their new schools, gained a measure of comfort, if not of security. They could serve on the Chinese Eastern Railroad; there were successful merchants they could work for, some of whom had been in Manchuria from the old Tsarist times of penetration. The government was very unstable, for those were the worst days of China's difficult war-lord period. Banditry was a regular occurrence, and many of the Russians had their turns at being prisoners held for ransom. But in time no one was hungry or cold, and the strange country became home.

Then the fates again took up the harrowing of their victims. Japan seized Manchuria in 1931 and set up a puppet state, Manchukuo. Before long there were new restrictions, new burdens. A police state made life ever

(Michael Averick is the pen name of a missionary who spent many years in China, ministering to the Russian exiles.)

more insecure; there were frequent arrests, embarrassing demands. The young men were to be indoctrinated in Japanese loyalty; they were regimented in schools and trained for military service.

Again the migrations began. The Russians who had gone ahead to Shanghai had found freedom there and companionship with European peoples. The good word led the Manchurian malcontents to take the road south, and in the 1930's hundreds and even thousands of emigrants came on from Manchukuo. The old problems arose again: overcrowded housing and shortage of funds. However, the Russians already there helped out and life was soon in a smooth pattern. There were many more opportunities for employment than in the north. Educated men found service in the foreign municipalities, French and International. Others were hired by foreign business firms, often as overseers of Chinese coolie labor, for their years in China had taught them something of the language. A large number of young men entered the foreign police service or the Russian Volunteer Regiment with Russian officers of the old school. Too many of the young women, however, still found work only in the bars or even less reputable establishments. A self-conscious Russian colony developed in several sectors of the city with its own churches, shops, theatre, schools, libraries—a veritable little Moscow, where even many of the Chinese had to learn a "pidgin" Russian.

So these displaced persons in this strange land lived and let live, making the best of their middle position in the economic scale—above the bulk of the Chinese, but on the lowest rung of the foreigners. Then the war struck in 1937. The Japanese burst into Shanghai and again began to shape the Russian emigrants to their service. In this period, one after the other of the two presidents of the Emigrants' committee fell victims of unsolved political murders. Still, the Japanese achieved little, while the foreigners employed the Russians and exerted their influence; but after Pearl Harbor Jap control was strengthened and finally most of the foreigners were removed to internment camps. The Russians were left quite at the mercy of the new lords. Hard days came when many families had little to subsist on besides a meager bread ration. There were Russians who went into the service of the Jap as the alternative to starving.

When the war ended the Russians found themselves in a worse dilemma than ever. The foreign Powers were giving up the concessions, and the main source of employment for them was cut off. Now Chinese would fill the positions and furnish all the police. Foreign business was slow in reinstating itself and there were few openings for Russians. The salvation for thousands was the United States Army and Navy, which for a year or so employed a great number as civilian workers or as special auxiliary police. Little businesses mushroomed to relieve visiting, money-reckless sailors of their accumulated pay. But all this provided only temporary relief; and over all hovered the dread specter of Red revenge.

China had been the ally of Soviet Russia in the war. Would she now listen to the USSR's demands that Russian refugees be turned over? At this point the Soviet

Government took the initiative; it invited all former Russians to become citizens of the USSR and promised to let bygones be bygones. Many Russians accepted this invitation and took out Soviet papers. Many such had been thrilled by the performances of the Soviet Army and had looked on the war with Germany as a national one and the victory as a triumph of the Russian people. Soviet propaganda, strong and without competition—for no other Russian papers than Soviet ones were published for two years after the war—had made a host of converts. All were faced with the problem of either taking the passport and so making a plea for mercy, or rejecting the invitation and declaring themselves still enemies in the face of the Red advances in China and the growing possibility that China would be forced to hand them over. In view of this it is hardly surprising that many yielded through fear. (I have described this in *AMERICA*, January 29, "Letters from Russian repatriates.")

A large group of some thousands, however, still would not bow before their enemy of thirty years standing. They organized themselves as anti-Soviet refugees. It was a bold move, with no encouragement or support from foreign groups that might have helped. The Church was split, as was the colony, into pro- and anti-Soviet groups; the church buildings and other institutions were battled over in the law courts and the back alleys.

Finally Nationalist China stopped any pretense of trying to compromise with the Soviets and Reds, and began to give the Emigrants' Association some recognition. Fear of being given up to the Reds decreased, but the impossible economic position was not bettered. Almost every Russian was trying to get away to any land where there would be a chance of work and some hope of security. In general, the girls tried desperately to find American servicemen to marry them and take them to fabulous America. Almost all the rest would have accepted an American visa with enthusiastic gratitude, but the quota was small; they could only hope to be called up in two or three years, and moreover had to find guarantors in the United States. The other preferred countries were possibly even harder to pry open—Canada and Australia. Every South American country was tried and a few visas received, but the usual story, endlessly repeated, was: "We'll see. Come back later."

A new flood of Russian refugees broke into Shanghai in the spring of 1947—families fleeing from the heart of central Asia, the extremes of Sinkiang, before the encroaching Soviets. They had given up their comfortable farms for a pittance and spent all on the arduous 3,000-mile journey to Shanghai. As a group they wanted to get away from danger for good, once they had fled so far; so they pleaded with various consuls to take them and give them a chance to settle down and work, promising to repay all from their earnings. Several of the undeveloped tropical republics of South America seemed interested, but were slow to answer with more than words.

Then came the Red thrust into the heart of China. Suchow, the trusted bastion of defense, fell. There was nothing to stop the Red invasion from pouring into Shanghai. What then would be the fate of these declared

anti-Reds? They could only speculate on what rumor said was happening in Harbin to relatives and friends left there. They had almost no news from this hermetically sealed-off province, but there were inklings of arrests, executions, deportations, hunger and direst poverty. Again fear froze the hearts of the Russians. The only hope was in the International Relief Organization, which was already helping to feed a large number of them. IRO tried to find a solution. Evacuation to the Marianas was considered, but General MacArthur vetoed it. Japan was a possibility and some were signed up to be flown there, but bad weather delayed this and the scheme never became a serious project. Some took affairs in their own hands and went to Formosa. No foreign permission was necessary for this. Others grimly settled down to wait, determined to die by their own hands, if need be, to escape the Reds.

The best that was found in the end was a deserted wartime camp on the Island of Samar in the Philippines. This was offered as a haven for a limited period, till visas could be found elsewhere. No one knows what will happen in a few months if no other country opens its doors; and so far South America has only added her refusal to that of the others. Some 6,000 asked to be evacuated to the Philippines, and this was planned as fast as transport conditions would allow. The Soviets in Shanghai, profiting by the confusion, stepped up their propaganda efforts to discourage the people and bring them to the Red camp.

The first boat left in the middle of January this year, and the evacuation has been going on since, with several thousands already removed and as many still awaiting transportation. Just at this juncture there seems to be a hitch in the evacuation. IRO is ordered to limit the number of evacuees to 4,000, mainly because no visas have been obtained for settlement further on, and the time is running out. The first reports from the Samar camp are not very encouraging. The people are living in tents and huts in a jungle that has reclaimed the U.S. wartime base—a likely place for hardy boy scouts, as one writes, but a poor answer to a thirty years' search for home. Conditions are difficult, too. The Russians, in the beginning at least, were being treated with some suspicion by the Philippine authorities, who were always in the camp, ferreting out information. Photos and finger prints were taken and a thorough screening job done. People couldn't leave the camp on the seashore even to go down to the sea for a swim. All letters had to be in English and were censored. This situation may be eased later.

So here in a tropic jungle in tents, and in their crowded Shanghai tenements, the remnants of a people that held out resolutely against Soviet power for thirty years look to the future. Is there no dawn breaking on their horizon? They are lonely exiles, seeking but a haven of peace to make homes. Are they only to be shoved from place to place by those whose help they ask and to whom they offer hand and heart, as tried champions against bolshevism? Do they not rather deserve the help and sympathy of the people of the United States and all freedom-loving countries?

Father Doncoeur and the Hound of Heaven

(The fourth in a series on the influence of spiritual reading on French authors.)

This series would be incomplete if it did not include the man who, between the two wars, did most to restore in France's youth a sense of devotion and a love of spiritual things—Father Paul Doncoeur, S.J.

I met him in his book-lined room on the Rue Monsieur at the residence of the *Etudes* editors. Straight as a rush, sturdy as a tree, he sat at his desk. One could not but notice the contrast between the softness of his blue eyes and the confident tilt of his head, the determination of his chin; between his gentle voice and his decisive, almost brusque manner of speech.

"Concretely," he said, "I see two ways of developing the spiritual life. One is the way of peace and retirement, of calm, silence and meditation—the way of our parents and grandparents, when external circumstances were most favorable.

"But external circumstances today work against us. Most of us are enmeshed in the inhuman hurry and bustle of the modern world; the demands of society hinder the development of an interior life.

"When the grace of God comes in, however, it does not much matter how a man may seem to be shielded from it. In its sovereign power, it takes whom it will, as it will, when it will. You remember La Fontaine, when he had come upon the poetry of the Hebrew prophet, running around everywhere asking his friends, 'Have you read Baruch?'

"That is the second way of awakening the spirit—rudely, with the shock of God's direct intervention. It is an experience that moves you to the depths, that opens up an unknown world: a penetrating glimpse of human distress, for instance, or of spiritual love. It was thus with St. Paul on the road to Damascus, with Angela of Foligno on the pilgrimage to Assisi; the grace of God swooped on them like an eagle."

"In which of the two ways," I asked, "do books work?"

"In both," he said. "Some create a favorable climate. In others, the contact with a great master suddenly tears the veil from your soul. Whether the operative cause be your state of mind, the book itself, or some exterior circumstance, it would be hard to say. In any case, you close the book, and henceforward you are changed; there is something in you that will never be the same again. All that one can say is: 'As far as I am concerned, the books that have affected me were such and such. . . .'"

"But, Father, before asking you what books have been most influential in your life, I have one question: is everyone capable of the spiritual life?"

He seemed surprised at the question.

"Theoretically, yes. But when you study the lives of great spiritual personalities you realize that only one thing is indispensable—a certain human quality. To rise to familiarity with God, one must have within him a

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possibility of love, so that when he meets Christ he can be set on fire. Most of the great mystics have been great lovers. Look at Raymond Lull, who pursued women like a crazy man; when he met Christ, it was simply an explosion of love. The same with Francis of Assisi.

"Certainly, no one has the right to live in disorder and sin; but, even in our sins, God can find and seize us. Perhaps Péguy was right when he distinguished two kinds of sins: 'sins of grace,' which do not kill our power of love, but come simply from disordered love; and 'graceless sins,' which contain no virtue, even disordered, and partake of the nature of sins against the Spirit. Liars, the avaricious, those whose hearts are narrow and dried up, will never know the spiritual life, any more than those who are incapable of love.

"For the others, God can be the 'Hound of Heaven,' always ready to leap upon their souls. That is why I am not too much affrighted by modern industrial life; God can find His witnesses behind the counter of a department store, in a factory, a mine, as easily as within the walls of a convent."

"But," I reminded him, "we were speaking of books. . . ."

"To be sincere," he said, "I should mention the *Imitation*, which fifty years ago was the major spiritual book of a whole generation. It does not, of course, have the same effect on me now; when I was eighteen, it was certainly the book that drew me closest to God.

"Then there were the *Spiritual Exercises* of St. Ignatius. In the Society of Jesus, you know, we make the Exercises every year. Some critics have complained of their 'dryness'; I can only say that they have brought me, and still bring me, much indeed.

"I must not forget *The Manual for Interior Souls*, by Père Grou, one of the great spirits of the eighteenth century. Eschewing a too human pedagogy, he tries to liberate the soul by placing it under the direct action of God. Père Caussade's *Abandonment* works along the same line. To get its full impact, it should be read in the shorter edition.

"A book which should be re-edited today is *Union and Transformation of the Soul in Jesus Christ*, by Alphonsus Rodriguez." He read me the opening of a chapter, comparable to the poetry of the great St. Teresa of Avila, on the play of God with the soul.

"In the same tradition of dwelling on the divine transcendence, and forming part of the main Plotinian stream,

is Ruysbrouk. To my mind his *Ornement des Noces Spirituelles* is the best suited to the modern temper.

"One book I cannot speak of without emotion, for it surpasses in intensity everything I have read in the past forty years: the *Journal Spirituel* of Père Alexis Henrion. He was a frail, sickly man, who jotted down on scraps of paper, in notebooks, on the backs of envelopes, simply overwhelming observations on poetry, suffering and mystical love. I discovered them one day in his room and found the reading of them almost more than I could bear. He died in 1920, and I published them in 1924. Hundreds of souls—souls in sorrow, almost in despair, souls tried by God—found in them a luminous and enlightening teaching, full of tenderness, of the flavor of the Gospels.

"Another of my great spiritual discoveries was the *Ecrits Mystiques* of Angela of Foligno. I found the manuscripts in Rome, Assisi and Subiaco, and plunged into the task of re-editing them; for the editors of the past centuries had somewhat diluted their explosive charge. Like Margaret of Cortona and Catherine of Siena, Angela was one of the great, great lovers of Christ. Her pages, full of love for Christ suffering, burn with a fire that must simply eat away the crust of one's inertia and indifference—or else one is very unfortunate indeed.

"It is books like that," he said, "or the great romances, that I read to open up the spiritual well-springs."

Then, with a shake of his head: "We need the bitter, and they give us so much syrup." ROBERT BARRAT

Dublin letter

The year 1948 will ever be memorable in Irish history for the unequivocal declaration of our international status as an independent sovereign republic. That, however, is too momentous a matter to be dealt with in a letter such as this. Instead, I turn to some cultural aspects of the past year.

The year 1948 was marked, in the first place, by the setting up of two new statutory bodies—An Comhairle Leabharlanna (The Library Council) and the Committee of Cultural Relations, both planned by Mr. De Valera's Government. The former came into being by the Public Libraries Act; the latter has been set up by the present Administration.

The functions of the Library Council are to take over from the Carnegie Trust and to administer the Central Library for Students, as well as assist local authorities in improving their library service (there is a local system of libraries in every county in Ireland). The other body is to further the development of cultural relations with other countries and to make available in those countries information on "every aspect of our national cultural life." The first meeting of this committee took place on January 27 of the present year. It will be interesting to observe its proceedings. I hope to have something to say in future letters about other cultural bodies already functioning in Ireland.

The past year has been an exceptionally busy one for our publishing firms and our writers. The former are, I

think, more numerous, and their lists more extensive, than ever before; the latter publish nearly as many books abroad as at home. The abundance of the output may partially be judged by the fact that in his annual survey, *Ireland in Books*, the present writer mentioned some one hundred and five titles, without including fiction or books in Irish. Also, many of the books published in 1948 do not belong under the heading *Ireland in Books*—as we shall presently see.

The choice for special mention of the few books that can be fitted into this letter must not be taken as a reflection on those not chosen: some of these latter may have their turn in a future letter. Of wide interest is Lord Killanin's very fine monograph on the great portrait painter, Sir Godfrey Kneller (1646-1723).

Of wider interest still is Father R. S. Devane (S.J.)'s book, entitled *The Failure of Individualism* (religious, political and economic). A controversial work, it has the Church as hero and, as villains of the piece, Luther, Calvin, Rousseau, Locke and Adam Smith. In support of his brief, the author hurls a mass of documentation at their heads. The book called forth severe but reasoned criticism in the *Times Literary Supplement*, hostility and irritation in the Protestant *Irish Times*, general approval in the Catholic press.

From the Mercier Press, Cork, came a steady stream of spiritual books and the promise of an even more abundant flow in the present year. For the special purpose of this letter, however, it will be well to pass to books of special Irish interest.

Three or four noteworthy biographies or autobiographies appeared in 1948. *Kevin O'Higgins*, by Terence de Vere White, tells the story and the fate of one who was among the founders of the new Irish State and who accomplished much in the few years allotted to him. Not a panegyric, it is a balanced and documented estimate of his personality and career. In *It All Happened*, Mr. Seamus Fenton looks back upon his life as teacher and school inspector in many parts of Ireland. A genial book, packed with anecdote, local lore, nature lore and humor, it is a best-seller in every part of Ireland.

Quite another kind of autobiography is *From Parnell to Pearse*, by Mr. John J. Horgan of Cork. It will hardly be a best-seller for it gives expression to opinions now very unpopular, Mr. Horgan being an unrepentant adherent of the Irish Parliamentary Party and its policies. These three books agree at least in being definitely Catholic in their outlook.

I have space for but two more books of 1948. One is *The Course of Irish Verse in English*, in which the poet Robert Farren (Gaelic, O'Faracháin) studies the gradual growth of "Irishness" in Irish verse and particularly in its versification, from J. J. Callanan to the present day, with many charming illustrations from our poets. The other book is Mr. Sean O'Faoláin's provocative *The Irish*. Though the author plays at times the part of *advocatus diaboli*, what he has to say, including the chapter on "The Priests," is well worth reading. It does one good to be "rubbed the wrong way" from time to time.

STEPHEN J. BROWN

God paramount

SEEDS OF CONTEMPLATION

By Thomas Merton. New Directions. 182p. \$3

THE LORD IS MY JOY

By Paul De Jaegher, S.J. Newman. 182p. \$2.50

THE WAY OF THE MYSTICS

By H. C. Graef. Newman. 160p. \$2.75

"America is discovering contemplation," Thomas Merton remarked in *The Seven Storey Mountain*. The proportions of the "discovery" must not be exaggerated. It has, however, become definitely discernible. The increase of monasteries, the waiting list of vocations for contemplative orders, the popularity of books on prayer are evidence of activist America's long-overdue interest in the things that pertain to the spirit.

The amazing popularity of *The Seven Storey Mountain*, the account of a modern intellectual's pilgrimage from the

spiritual destitution of paganism to the riches of self-chosen spiritual poverty, surely goes far to explain the success (three printings to date) of *Seeds of Contemplation*. Each book illumines and makes more understandable the other.

Not that *Seeds of Contemplation* is a continuation of the Merton autobiography. People professionally concerned with spiritual perfection—the realization of God's concept of their true self—generally keep a spiritual diary of notes and "lights" and personal discoveries. In much the same fashion, people professionally concerned with communication keep a commonplace book with usable quotations, snatches of dialog, fragments of plot. The kind of thoughts that came to Merton's mind "in odd moments" as he learned systematically and empirically the life of the spirit "were put down on paper when there was time, without order and without any special sequence." He has arranged the thoughts in *Seeds of Contemplation* because he is convinced that "the interior life and contemplation are the things we most of all need." Inevitably, however, they tell us much, these pages, of the pilgrim whose search is unfolded in *The Seven Storey Mountain*.

What is he intent on, this fascinating figure whose face is beyond reach of



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the publisher's promotion department? God, the goal of all human striving. God to be reached by sloughing off that illusory person, my false self, who wants to live beyond the radius of God's will and God's love. That search for God's will has taken Merton to the seclusion of a Trappist monastery. But, he writes: "There is no true solitude except interior solitude. And interior solitude is not possible for anyone who does not accept his true place in relation to other men." Humility, "the greatest freedom," therefore, is the first necessity. It empties the soul of falsities and makes room for God's love. "In His love we possess all things and enjoy the fruition of them, finding Him in all things." The poet need never for a moment lose his love of creation in his quest for sanctity.

BOOKS

Nor has he spurned his friends in closing firm behind himself the monastery door.

The ultimate perfection of the contemplative life is not a heaven of separate individuals, each one viewing his own private vision of God: it is a sea of love which flows through the One Person of all the elect, all the angels and saints; and their contemplation would be incomplete if it were not shared, or if it were shared with fewer souls or with spirits capable of less vision and less joy.

Occupied with the study of systematic theology in preparation for his priesthood, Merton is definite about the importance of dogma for growth in the spiritual life. The self-analysis of his own pursuit of perfection has taught him all the humiliating forms of self-deception. The poet's perception and word craft have enabled him to explain familiar spiritual teaching with an arresting freshness. His apostolic instinct—reinforced by the mandate of obedience—urges him to tell a world he understands better than most writers of spiritual books that contemplation is the reason of our creation by God, that "you were created not for pleasure: you were created for JOY."

Will he have many listeners? Certainly many thousands more than Paul De Jaegher, S.J. The missionary author of the dogma-grounded ascetical treatise, entitled *One With Jesus*, addresses himself not to novices in the spiritual life but to those generous souls who need to have new horizons of prayer pointed out to them for enjoying the happiness that is experienced by living in God.

Another evidence of growing awareness of the place of prayer in the Christian life is H. C. Graef's *The Way of the Mystics*. Dominican in its emphasis—much of it appeared in the English monthly *Blackfriars*—it teaches that "the mystical life is nothing else than the life of grace lived at its highest level."

The process of growth in union with God is disclosed in sketches of the lives and doctrine of sixteen masters of mystical prayer from St. Bernard through John of the Cross. The teaching is capitulated in a realistic final chapter, "The Great Realities: Prayer and Penance." This is an intelligent book, easily intelligible to the educated reader instructed in the Catholic tradition and interested in deepening his knowledge and power of prayer.

EDWARD DUFF, S.J.

Indonesian leader's story

OUT OF EXILE

By Soetan Sjahrir. Day. 265p. \$3

So enormously important for Asia and for the whole world is Indonesia today, that it is worrying to recall how little we in the United States know about this vast colonial realm: its history, its people, its experiences with the Dutch colonial government. Here is a man who tells us about Indonesia from the inside, opening up a window into a little-known world of ideas and popular psychology. Two people made this possible—the author's wife, a Dutch lady who edited her husband's letters to her and rewrote them in her own language; and Charles Wolf Jr., who translated this joint work from the Dutch and added an enlightening introduction. (See AM. 1/1/49.)

Soetan Sjahrir is at present Ambassador-at-Large of the Republic of Indonesia, and its representative to the United Nations. For his present job he has had the toughest sort of schooling: long imprisonment at the hands of the Dutch government, first at Tjipinanga and in the hard regime of Boven Digoel, where he was sent with Hatta and other Indonesian leaders in January 1935; later in the much milder conditions of Banda Neira in the Moluccas, where he stayed until January 31, 1942. Sjahrir and his Indonesia Social Party, a sort of Indonesian Third Force, are independent both of Soviet communism and Western colonialism. Currently, notes Mr. Wolf, they represent the core of the non-communist left in Indonesia.

Reading of these pages is pleasurable, for they are written with no small literary style and imagination, and are refreshingly concrete. Sjahrir loves nature, people, children, swimming, fishing in the tropic waters, books, all worthwhile things.

The letters reveal a deep affection for Holland, for the essence of its people and their culture and countryside, for the Dutch love of balance and order. Moderate, optimistic and practical by nature, he is loath to let bitterness grow up in his heart, and is ready to discriminate between the good and evil in the colonial regime. Colonial government cannot succeed as long as it depends upon a false principle, that of keeping the people always in the same intellectual and material circumstances they have been subjected to in the past.

The principle itself is basically unsound because it does not take into consideration the requirements not only of Western capital and industrial progress, but of the changes that must take place in the apparatus of government out of practical necessity. And there is also the awakening of the people and the

nationalist movement, which is the result and at the same time the stimulus of all this. Even officially they are gradually recognizing the fact that the popular movement is a natural and necessary phenomenon, and yet they still continue to follow the old and fundamentally unsound principle. . . . As a result we see a modern colonial government that is still founded upon an antiquated principle.

The questions proposed by Mr. Sjahrir are universal. They agitate, in widely different forms, all the colonial regions of the world today. His own approach to these questions, however, is individual. He is not an agitator by temperament, not a pamphleteer, but primarily a student and moralist. An Easterner, he dislikes false mysticism about the "Eastern soul." He abhorred the Japanese overlords after a brief experience with their tyranny, and welcomes co-operation with the West and absorption of the best Western ideas. With his thirst for clearly defined moral standards, it is unfortunate that he lacks the solid religious and philosophic formation that would supply them. If he can ever acquire such a formation, I believe that Soetan Sjahrir may well be one of the prime architects of New Delhi's New Asia.

JOHN LAFARGE

The democratic way

LABOR IN AMERICA

By Foster Rhea Dulles. Crowell. 402p. \$4.50

Between the founding of the Federal Society of Journeymen Cordwainers in 1794 and the recent memorial holiday of the United Mine Workers, there is a century and a half of fascinating labor history which is too little known to the American public. Though there are a number of short histories of the labor movement on the market, all of them indebted to the monumental work of John R. Commons and associates, none of them has hit the best-seller lists. This is regrettable. Industrial relations remains one of our major domestic problems and its solution ultimately depends on an informed public opinion. Until the average newspaper reader comes to know much more than he does about the nation's industrial history, we shall run the risk of bungling a job that requires delicacy and deep understanding.

It would be too much to say that Foster Rhea Dulles has given the average reader in *Labor in America* all that he needs to know for an informed approach to contemporary industrial relations. No one can do that in 381 pages of text, no matter how intelligently he selects and condenses. But what Mr. Dulles has set down in these fascinating pages is pure gold. If a man is not

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familiar with at least this much of the story, he would do well to remain silent and hold his peace.

In chronological order the author moves from the Colonial period—when work was done mostly by slaves and indentured servants—through the democratic awakening under Andrew Jackson and the rise of modern industry after the Civil War, to the passage of the Taft-Hartley Act. What stands out in the story is the essential Americanism of our labor movement. As Mr. Dulles says:

There was no single unifying principle to hold the workers together. Unlike their contemporaries in Europe, they were not inspired to common political action to obtain the franchise, because they had already won the vote as part of the nation-wide triumph of democratic principles in the 1820's. Nor were they drawn to the support of socialism, as were workers in England and on the continent. The interests of American wage earners were too closely allied with the interests of the people generally to provide a basis for a distinctive class solidarity that would find political expression in a third party. The opportunities afforded by an expanding economy, the continued fluidity of class lines and the individualism of the frontier carved out the channels along which the Ameri-

can labor movement was to develop in sharp contrast to the situation in Europe.

Those channels led directly to Samuel Gompers and "business unionism." The American worker was to improve his lot not by destroying the system of private enterprise, but by gaining a fairer share of its products; not by political action but by collective bargaining; not by government help but by his own self-reliant, organized efforts. It is a remarkable fact that labor withdrew its opposition to a governmental system of social security only after the great depression of the 1930's. If the AFL and CIO are today taking a new interest in politics that is because, as Mr. Dulles notes, the Government has come to play a leading role in economic life. Even now, there is little serious effort to form a political party on class lines. Walter Reuther spoke for almost the entire labor movement when he said three years ago that the workers wanted to progress with the community, not at its expense.

To a fine narrative style Mr. Dulles joins a special gift for character delineation. His sketches of major figures in labor history are all well done, especially those of John Mitchell, Terence Powderly, Philip Murray and John L. Lewis. Though his estimate of the many-sided, sometimes inconsistent and

always opportunistic chief of the nation's coal diggers may provoke some controversy, it is essentially correct.

In dealing with the period after World War II the author might have given much more attention to the two coalitions which notably influenced national policy: the coalition between the Republicans and Southern Democrats bent on reversing the reformist trend of the New Deal; and the coalition of business and agricultural interests working for a precipitate return to economic freedom. Many of today's problems stem from decisions made then. The author appears to miss also the significance of modern personnel management and the new emphasis on the human factor in industry. Some of the ideas current among enlightened industrialists would have impressed the anti-labor barons of fifty years ago as treason to their class. That is the way they impress some die-hard reactionaries to day. We have gone a long way from labor spies, yellow-dog contracts and the other evils bared by the La Follette reports.

Easy to read, highly informative, reflecting sober judgment of men and issues, *Labor in America* is a book for the uninformed millions. It comes fully equipped with an index and helpful bibliographical notes.

BENJAMIN L. MASSE

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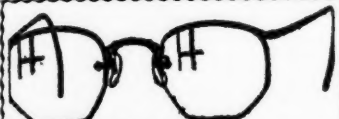
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BEAU JAMES: The Life and Times of Jimmy Walker

By Gene Fowler. Viking. 389p. \$4

The task of reviewing a life of Jimmy Walker is a difficult one; for white, black and numerous shades of gray were prominently mixed in that life. The sins of James J. Walker were largely those of a deplorable immaturity: irresponsibility both in the duties of public office and the rightful demands of family and Church. His virtues, also flamboyant and youthful, consisted in his love for the people of his city and his desire to be loved by them.

There is no question but that Walker personified his time, and the tragedy of his life is his failure to rise above that time. If he was a little boy having a wonderful time in an Era of Wonderful Nonsense, so too was his beloved Bagdad on the Subway. Now, however, the nonsense doesn't seem so wonderful—and neither does Walker. The man who fulfills admirably the role of friend to many while failing in his primary obligations to family and religion is always somewhat to be pitied. But let it be said that Walker never denied that his faults were faults; he was completely honest with himself. "Never once did I attempt to moralize or rationalize my acts, for I knew that they were denials of the faith in which I believed and to which I was devoted," he said. Only a fundamentally good man could make that statement, and he did make his peace with God before he died.

As a biographer, Mr. Fowler's weakness lies in his apparent failure to recognize that the last years of Jimmy Walker's life, when the glamour and the night life had been passed by, were the best ones and gave him stature he did not perhaps deserve earlier. Jimmy Walker did not make the final mistake that his biographer did in whitewashing "Mr. New York." Both Walker and the book suffer from this lack of objectivity on the part of Gene Fowler. Fowler is too close to his subject to be a good biographer, but that same closeness does give his book a nostalgic appeal to those of the same generation as Jimmy Walker.

The writing of *Beau James* is, unfortunately, not tightly held together, the style being strictly anecdotal—a treatment that does not fit the subject, for the anecdotes about Jimmy Walker are many, if still surprisingly good in the retelling. Fowler can often turn a felicitous phrase himself, one of his best coming in a description of a St. Patrick's Day parade on a blustery day when "the parading Tammany men held onto their silk hats as though holding onto their jobs." The book is longer than necessary because of the inclusion of many tales having little relation to Jimmy Walker, though with consider-

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able relation to author Gene Fowler himself.

The spirit of the time is well captured—as it always is in this author's writings—and as an addition to the "only yesterday" literature the biography of Mayor Walker is a valuable asset. Those yesterdays seem mellow than ever as we push further into the late 'forties. To those who knew Jimmy Walker's period, *Beau James* will come as a welcome recollection of gayer and more carefree days. Those who loved Jimmy will appreciate as a fine wine his friend Gene's eulogy of him.

MICHAEL D. REAGAN

SEA ROUTES TO THE GOLDFIELDS

By Oscar Lewis. Knopf. 285p. \$4

As the author explains in his introduction, the story of the Argonauts is one of the most completely documented accounts we have of an important phase in the story of America. Individually these accounts may have been crude or over-written, prosaically detailed or grotesquely fictitious. But analyzed and edited carefully, they can be made to present an accurate and very readable account of the journey by sea to the Gold Fields of California in '49. This Oscar Lewis has managed to do very successfully.

The sea route that could be taken

was generally one of three—by way of the Horn, by the crossing at Panama, or by the crossing at Nicaragua. Each had its advantages and disadvantages. Rounding the Horn meant the greatest mileage. Crossing the short land strips involved great delay and serious hazards from disease. Unfortunately for those who made the journey, there was no way to foresee what these advantages and disadvantages were to be. The ship-owners' arguments were all on the side of the advantages, while the seafarers were left to discover the disadvantages when it was too late.

Particularly interesting is the account of Commodore Vanderbilt's attempt to expand his enterprises into this new field and its disastrous consequences measured in lives sacrificed to a quick profit. Originally he had contracted for the right to build a canal through Nicaragua, leaving himself, however, the option of changing this to a railroad if the former did not seem feasible. His ships suffered the greatest number of disasters during this period although the greatest single loss was aboard the *Golden Gate*, belonging to the Pacific Mail.

Though there are minor points which one might question, to do so would be caviling. Generally speaking, the author has told his story well and it is a story well worth the telling.

VINCENT T. McDONOUGH

THERE IS NO ARMOUR

By Howard Spring. Harper. 436p. \$3.50

In spite of the fact that this novel spans half a century of public and private disasters, it breathes a sentimentality which is pervasive if not always pure. Mingled notes of vague social protest and the worship of natural beauty suggest a hangover from nineteenth-century romanticism, and quotations from the poets further indicate that the mood is deliberately induced. Narrated by an artist who lives through two world wars, the intervening depression and sundry family troubles, the story unfolds in the rambling fashion of a reminiscence and introduces a full complement of characters related in and out of marriage. The usually interesting complications contrived by the author receive their comment in the light of the narrator's twin beliefs, that unearned income is sinful and that a mistress is a joy to be recollected in tranquillity.

Between Ted Pentecost, the boy who aspires to be a "real artist" while still in the bosom of a warmly eccentric family, and Edward Pentecost, R.A., there stretches the usual round of life, enlivened along the way by the disintegration of his enchanted Manchester home when his father deserts beer and Beethoven for the Plymouth Brethren,

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by sister Blanche's marriage of convenience to a psalm-singing international swindler, by Ted's own alliance with a music-hall darling who becomes the great lady of the English theatre, by his marriage and service in the first war, and finally by the moods and matings of the second generation through the later war. Some notion of the romantic spirit of abandonment which, paradoxically, knits together persons and events may be gathered from the fact that Ted's son marries Frances, the illegitimate daughter of Blanche, and the widowed Frances finally marries the illegitimate son of the actress, Iris.

This is not, on its own admission, a war novel. The wars are merely historical facts which, in the sweep of time, lend themselves neatly to plot manipulation and to revelations of sensibility on the part of the characters, no one of whom offers a view of life which would appear illuminating to a thoughtful adult. In a brief meeting with a French priest, Pentecost hears the wages of sin mentioned, but that idea as a solution to the problem of evil in the world does not register on his artistic consciousness.

Mr. Spring's artist apologizes unnecessarily for the quality of writing and the structure of his remembered life; the former is graceful and frequently vivid, the latter is a masterpiece of manufacture. Unfortunately, the novel can appeal on no stronger ground than nostalgic interest in the tangled lives of picturesque English types, and that is hardly compensation for its featherweight moral values.

THOMAS J. FITZMORRIS

THE WORD

"I am the Good Shepherd: and I know Mine, and Mine know Me. As the Father knows Me, and I know the Father..."

Our eldest daughter is a bit of a young woman now, possessed of the strange maturity which comes upon girls even in the teens. She does not really believe, I suspect, that she was once a child.

Sometimes I hardly believe it myself. A dozen busy years can add up to an eon in the mind. But when I doubt, I remember something.

I remember that she was four years old, and a touch lonely; and she wanted a baby sister.

"Daddy," she pleaded, with all confidence in my omnipotence, "bring me a baby sister."

In honesty, I had to bring her face to face with the most important fact

of life. "I can't," I confessed. "Only God can do that. You'll have to ask Him."

She was (still is) a person of mountainous and inflexible determination. Each evening thereafter, she seized my hand when I came home from work, and tugged me to the church a block from our home.

There we knelt, day after day, praying together for a baby sister, although I confess now to the treachery of thinking that I would be content with a brother—if it were God's will.

Across the street from our church there was another church, tempting in the splendor of its architecture. Often I feasted my eyes on it as we passed.

Obviously my daughter was attracted too. One evening she stopped stock still, pulled me to a halt, and said: "Let's go to that church tonight, Daddy."

"We can't," I told her.

"Why not?"

"Because it's not a Catholic Church."

"Not a Catholic Church?" she stared at me as if I had said there was no church there at all.

"No, honey," I answered. "It's not." And I started forward again, hoping to dismiss the subject.

She hung back, tugging me to a halt again. Her little face was set with determination to solve this mystery.

"If it's not a Catholic Church, what is it?"

"It's another kind of church," I answered.

"Daddy!" Her voice had the tone she used when she was sure I was twitting her. "Do you mean there's more than one kind of church?"

"Yes, honey, there is."

"Then is there more than one kind of God?"

I do not now remember exactly how I replied. I think I made some kind of attempt to explain that people could be mistaken. But I hardly knew what I was saying, because her question had



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stunned me with its sudden crushing unanswerability. It stuns me still; and to this day I can hardly look at her without seeing that gigantic query before my eyes.

"I know Mine, and Mine know Me. . . . And other sheep I have that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd."

JOSEPH A. BREIG

THEATRE

FOR THE MEMORY BOOK. Two recent productions that blacked out after brief runs in their respective theatres—*A Voice in Rama*, produced in Fordham University's Penthouse Theatre, and *The Ivy Green*, presented in The Lyceum—rate at least casual mention in the annals of the season. The latter production is a biographical play by Mervyn Nelson that deglamorizes Charles Dickens. Handsomely mounted by its producer, Hall Shelton, and with a period set and costumes by Stewart Chaney, the play possessed all the elements of expert pantomime—which it practically was, since Roy Hargrave's direction kept most of the actors speaking in whispers.

In the relatively few moments when the performers were audible, and also from the trend of the story, I gathered that Dickens burned up a great deal more energy chasing women—or, rather, being chased by them—than he spent in sweating out his novels. It could be that Mr. Nelson, in his scholastic years, was forced to read *Oliver Twist* and *The Old Curiosity Shop* against his will, and in his maturity avenges himself by exhuming the backstairs gossip about the famous novelist. The resultant play, in which Judith Evelyn was excellent as the novelist's wife, is not too damaging to the Dickens legend.

A VOICE IN RAMA, by John Copinger, was the Lenten production offered by Fordham's Mimes and Mimers, and they could hardly have made a happier choice. The scene of the story is Capharnaum, near the beginning of Our Lord's ministry, when He was attracting attention as a wandering preacher. The action occurs in the home of one Rachel, a Jewish widow.

Rachel, whose husband had been executed and his property confiscated by the Romans, is an embittered and passionate woman with a lust for repossessing what rightfully belongs to her family—the land her husband had

owned. She economizes, saves, bargains, barter and arranges a profitable marriage for the older of her two sons, intending to repurchase the family estate with her hoarded silver. When her plan is almost ripe, the Nazarene appears in the city, preaching a strange doctrine of humility and charity. Rachel's sons and prospective daughter-in-law are attracted by the Galilean, while her wealthy brother, with the innate conservatism of wealth, fears and hates Him. Rachel, although she despises her brother, takes sides with him against the Man from Nazareth.

The plot is clear and compact, with enough intrigue and suspense to make a thrilling melodrama, and its beautiful love story is set in an atmosphere built of ancient Jewish customs and family life. It is the sort of play that should be done on the commercial stage in a society that calls itself Christian. Producers, when confronted with a suggestion of this kind, usually reply that since everybody knows the story of the Saviour, plays based on the Gospels lack the element of novelty and would lose money at the box office. It happens that most intelligent people also know the story of *Hamlet*, but that does not make one's tenth *Hamlet* any less interesting than one's first.

Perhaps I had better stop. Starting with the intention of making a few casual observations on a play of considerable merit, I find myself getting steamed up for a jeremiad.

THEOPHILUS LEWIS

FILMS

THE OLD FOLKS AT COLLEGE. Twentieth Century-Fox seems to be initiating its own private cycle of comedies that take a college campus for locale and, for situation, the matriculation of someone frankly elderly as an undergraduate.

MR BELVEDERE GOES TO COLLEGE retails some further adventures of Clifton Webb, the egoist, walking encyclopedia and baby sitter *par excellence* of *Sitting Pretty*. Mr. Belvedere, it seems, needs a degree to claim a \$10,000 literary award, and his superior attitude toward humanity and its institutions does not extend to the lure of money. Since completing a four-year course in two terms is mere child's play for his superhuman capacities, he occupies his spare time in extra-curricular activities such as exhorting freshman hazing customs, teaching manners to the young ladies in the sorority house which employs him as a hasher, and

playing cupid to a muddle-headed romantic pair (Shirley Temple and Tom Drake). *Adults'* enjoyment of these doings depends on their feeling for Mr. Belvedere's acid witticisms and intellectual snobbery, since the superficial story has none of the human comedy which made its predecessor so appealing.

MOTHER IS A FRESHMAN displays Loretta Young—who will, I hope, forgive me for calling her “old folks”—as the best-looking college entrant with a daughter in the sophomore class. Miss Young's presence on the campus, by remarkable coincidence, is also due to purely financial (and less than admirable) motives. Her activities consist mainly in wearing a succession of beautiful gowns (esthetically enhanced by Technicolor) and competing successfully with her daughter for the affections of an English professor (Van Johnson).

BRIDE OF VENGEANCE is a pseudo-Renaissance charade, which characterizes Caesar Borgia (MacDonald Carey) as a fiend with a Hitler complex, the Duke of Ferrara (John Lund) as his heroic nemesis with suspiciously modern ideas of statecraft, and Lucretia Borgia (Paulette Goddard) as a confused pawn who changes sides in the middle. The film contains a great deal of battlefield, council-chamber and bedroom intrigue (as in too many present-day historical novels, the emphasis is suggestively directed toward the last named), but a depressing dearth of historical or entertainment value. (*Paramount*)

THE LIFE OF RILEY. I admit to a strong prejudice against the so-called “wholesome, mass-audience film,” of which this is a good example. It is the story of the joys and sorrows of a supposedly average man (William Bendix). Basically, however, his troubles are caused by not knowing himself, by an entirely unrealistic ambition and by a false philosophy of life. This seems to me to be a serious matter which is likely to end in tragedy. In fact, it is the tragic theme of the current Broadway success, *Death of a Salesman*. To treat it as the film does—on an elementary, slapstick level with no apparent recognition of the nature of the problem—is insensitive, to say the least, and, I am tempted to add, both dishonest and unwholesome. (*Universal-International*)
MOIRA WALSH

AMERICA THIS WEEK, our weekly commentary on the news, Fordham University's FM station, 90.7, Thursday evenings, 7:15 to 7:30.

PARADE

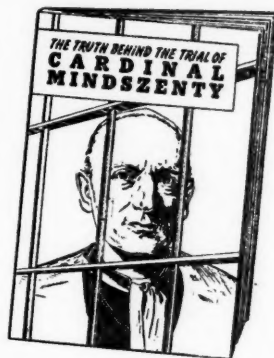
RISING OUT OF AIRY NOTHINGNESS into the world of reality, the week's events laid down a mosaic of behavior patterns that lacked unity of theme. . . . The mosaic was, in short, a hodgepodge of clashing patterns. . . . Business experienced difficulties over wide areas. . . . In Seattle, a customer purchased a check-protector with a rubber check. . . . In Hattiesburg, Miss., a housewife stuck

herself with a pin, sued the store for \$5,000. . . . In Dillon, S. C., a boy, eight years of age, ordered five cents worth of candy, handed the clerk a check for \$1,145 which he had purloined from a postoffice box, after finding the key on the street. . . . Athletes sustained mishaps. . . . In Johnson City, Tenn., a young ping-pong player was hospitalized following a ping-pong tournament. . . . Excessive surgery was assailed. . . . In London, England, a woman, after proving that she had been operated on twice in the same day, once by mistake, collected \$1,400 in damages. She established that, following an abdominal operation, hospital attendants

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wheeled her out of one operating room; whereupon other attendants, mistaking her for someone else, immediately wheeled her into another operating room for thyroid surgery. . . . Charity was observed in action. . . . In Miami, Fla., the old-clothes collecting service of the St. Vincent de Paul Society received a donation consisting of a Ku-Klux Klan outfit, complete with hood and zipper front. . . . Shocks came to transportation men. . . . In Memphis, Tenn., a woman inadvertently let a cat slip out of a bag. Upon boarding a bus, she intended to hand the driver a bill and say: "Give me bus tokens." Instead, she said: "Give me a dollar's worth of chips." . . . In some areas, confusion raised its head. . . . In Illinois, a citizen forwarded to the income-tax office a check for his whole 1948 income—\$3,400. Returning the check, tax authorities of the Internal Revenue Department advised the man to figure out his tax once more.

The wide variety exhibited by the behavior patterns continued down to the week's end. . . . Men showed the effect of their business training. . . . In Sturgeon Bay, Wis., a butcher advertised his 1937 model four-door sedan for sale at eleven cents a pound. . . . Fire-fighters manifested resourcefulness. . . . In Zephyrhills, Fla., firemen, after exhausting their water supply on a blaze, requisitioned a tank-truck of orange juice, squirted the health-building juice on the flames until they were quenched. . . . Many statements were released during the week. . . . In London, England, a mental-health conference warned that a nurse with a sour, unpleasant face is a menace to her patients. . . . Studies in business efficiency appeared. . . . A Chicago orthopsychiatrist revealed that surveys showed gum-chewing typists are seventeen per cent more efficient than gumless typists. . . . Scientific researches were released. In Australia, experts in the biological field published studies on the behavior patterns that are followed by tree-climbing fish.

One of the pronouncements called attention to a phenomenon that escapes the attention of millions. . . . Speaking in Texas, Alf Landon, 1936 Republican Presidential nominee, declared that the United States should have a diplomatic representative at the Vatican because the Catholic Church "is the only Christian body that is really organized on a world-wide scale" and because it vigorously opposes communism. . . . Since Christ came to save all men, it follows that His Church will be organized on a world-wide scale. . . . The Catholic Church is the only church that is organized on such a scale.

JOHN A. TOOMEY

CORRESPONDENCE

The question of Jerusalem

EDITOR: My good and highly esteemed friend, Monsignor J. Jerome Reddy, Pastor of the St. Francis de Sales Roman Catholic Church, has brought to my attention the article by Father Edward Duff, "Honor in Israel," which appeared in AMERICA on March 26, dealing with some of the problems affecting the new State of Israel from the Catholic standpoint.

This article is a fair-minded effort to see a complex situation steadily and see it whole. May I add one or two observations. In the first instance, however genuine the problem of the Arab refugees is, even if the exaggerated figures are discounted, several other considerations must also be taken into account.

Reliable information from many sources, including British observers, whose comments have been published in the English press, makes it clear that the moral responsibility for the situation, in largest measure, cannot fairly be laid at the door of Israel. The vast majority of the Arabs who fled, did so under the direct threat of the Arab Higher Committee, which threatened them with reprisals were they to remain within the Jewish community.

This is by no means to minimize the need for dealing with the problem of the refugees, concerning which responsible officials of the State of Israel have already made concrete and practical suggestions.

Father Duff cites the statement of the Catholic Near East Welfare Association to the UN Secretary General regarding thorough religious freedom in the Holy Land. These aims are entirely fair and just. They have not only been recognized in the Constitution of the State of Israel, in its remarkable Bill of Rights, but have been implemented even in these difficult days by the Government of Israel. Statements of leading Catholic dignitaries in Nazareth and elsewhere have publicly testified to the scrupulous regard Israel has shown for the rights and privileges of the Christian communities living within the State of Israel.

One cannot understand the insistence by the editors of AMERICA, echoed by Father Duff, that the internationalization of Jerusalem is the "only feasible escape from an intolerable situation," the clear implication being that a Jewish Government cannot be trusted with sovereignty over districts containing the Holy Places, sacred to all three religions. For nearly nine centuries the

Holy Places were in the hands of the semi-civilized Turks, who were not Christians and against whom the Christian world fought a long series of Crusades. Yet there was no audible demand during the modern period of Turkish rule for the internationalization of Jerusalem in order that the Holy Places might be safeguarded.

Surely the Jewish people are at least as civilized as the medieval Turks and have a regard for tradition and a love for religious freedom not inferior to that of the Mohammedans. Elementary justice would dictate that Israel be not considered guilty before it has had a chance to act, and show whether it can administer this responsibility with due regard for the rights of all the great religions. That a man is innocent until proved guilty is not only a principle of American law, but flows directly from the highest dictates of true religion.

In these days, when all God-centered religion is threatened by embittered and hostile forces, it is more essential than ever that all who cherish the faith in one Heavenly Father, seek to understand and cooperate with each other in building a world worthy of its Maker.

DR. ROBERT GORDIS
President, Synagogue
Council of America

New York, N. Y.

EDITOR: Understanding and cooperation among all who cherish faith in the one Heavenly Father are imperatively necessary for the building of a world worthy of its Maker. The understanding and cooperation promoted, for example, by the Institute of Religious and Social Studies at the Jewish Theological Seminary, where Rabbi Gordis is a professor, constitute a splendid example of such working together.

The "concrete and practical" suggestions made by "responsible officials of the State of Israel," however, do not conspicuously advance understanding and cooperation. They ignore the important considerations repeated in the editorial, "Christian Rights in Palestine," on page 151 of this issue. There is a Christian stake in the Holy Land, as the world community, acting through the United Nations, has publicly recognized.

Justice for the refugees and the prompt implementation of the UN decision on the internationalization of Jerusalem and the Holy Places are not debatable issues.

EDWARD DUFF, S.J.
New York, N. Y.

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